HANDBOOK OF SCRIPTURE STUDY

SCHUMACHER

VOL. I

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A HANDBOOK OF SCRIPTURE STUDY

BY
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VOL. I
General Introduction

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TO

The Most Reverend Michael J. Curley, D.D.

ARCHBISHOP OF BALTIMORE

AND

CHANCELLOR OF THE CATHOLIC UNIVERSITY
OF AMERICA

PREFACE

It was a happy coincidence that this Biblical Handbook began to appear just at the time when Pope Benedict XV, in his Encyclical "Spiritus Paraclitus," emphasized anew the importance of a thorough study of Holy Writ for our young theologians. The time has gone by when a "popular," *i.e.*, superficial, treatment of this fundamental branch of theology was deemed sufficient, and our students are now ready and anxious to enter the vineyard of the Lord equipped with a scientific spirit.

The present volumes are intended to supply the demand for a short and reliable guide for the study of the Old and New Testament.

A selection of references to the latest literature is appended to each chapter, to enable the student to find recent sources for further information, and, at the same time, to collect an up-to-date Scripture library.

Besides Catholic literature, non-Catholic works, especially American, are duly quoted, in order to acquaint the student with the efforts of non-Catholic scholars and their oftentimes erroneous methods and disastrous conclusions. It is hardly necessary to state expressly that the citations of authors in the "Literature" lists added to the various chapters and problems do not mean that I approve of their views. The representatives of various schools are mentioned merely as sources for Scripture questions from different points of view.

To facilitate access to the *Magisterium Ecclesiae*, the

decisions of the Biblical Commission are attached to the respective books.

Beyond the usual plan of an Introduction to the New Testament, a special chapter is added on the Life of Christ as delineated in the Gospels. This was done in order to give the student at least a digest of the biography of Him who is the Central Character in all history and of the questions that scholarship has grouped around Him.

Each chapter is, moreover, provided with a special list of problems, designed to acquaint the student with the most disputed modern problems. The solution of the principal ones is given, at least in outline, whilst the necessary bibliography for the study of others is briefly indicated. Wherever no special bibliography is given, the general literature will suffice for the understanding of the problem. This method is used to suggest a working plan for theological seminaries, where seminars in Holy Scriptures should be introduced and the students entrusted with the treatment of vital questions. This, we think, will promote interest in, and zeal for, the study of the more important Biblical questions, and introduce the students early into the method of independent research.

I gladly seize this occasion to thank my students in the New Testament Department of the Catholic University of America for their never failing enthusiasm, which has inspired and encouraged their teacher. My deepest gratitude is due to my friend, the Rev. Dr. Edwin Auweiler, O.F.M., who with indefatigable diligence and accuracy assisted me in the presentation of the matter and compiled the indices. I am likewise grateful to one of my former students, Rev. B. Stegmann, O.S.B., now pro-

fessor in St. John's University, Collegeville, Minn., for assistance rendered in preparing this work for the printer. I take special delight in thanking my friend, Dr. ARTHUR PREUSS of St. Louis, the editor of the Pohle-Preuss Dogmatic Series and of the Koch-Preuss Handbook of Moral Theology, for his painstaking technical revision of these volumes. I am also happy to acknowledge my indebtedness to my friend, the Rev. Dr. JOHN CAVANAUGH, C.S.C., who, in spite of a multiplicity of duties, kindly took time to read the proof-sheets of Volume III. Finally, it is an agreeable duty for me to express my lasting indebtedness to the Very Rev. Dr. LEOPOLD FONCK, S.J., formerly Rector of the Biblical Institute, under whose inspiring direction I learned to appreciate the value of the historico-critical method combined with due reverence for the *fines paterni*.

My indebtedness to numerous authors in the field of Old and New Testament study has been acknowledged throughout by references to their writings.

THE AUTHOR.

Catholic University of America,
Washington, D. C.
Christmas, 1922.

FOREWORD

While our English Catholic literature during the last few decades has been enriched with useful works in many departments, it has so far been lacking in scholarly and reliable introductions to the study of Sacred Scripture. This want has been recognized by Catholic scholars both in England and in America. We have, it is true, a number of learned treatises on the subject, but we have felt the need of an Introduction more fully adapted to our practical requirements.

American students, therefore, will welcome these volumes. Dr. Schumacher is already well known as a contributor to biblical literature. His earlier publications have attracted favorable attention from competent critics on both sides of the Atlantic. And his experience as a professor in the Catholic University has acquainted him with our situation and its needs.

The scope of his work is fairly indicated by its title. It is an introduction. It aims at completeness, without attempting to be exhaustive. The essential topics are presented clearly and concisely, so that while the student is given a survey of the entire subject he is not burdened with verbose and tedious treatises.

In keeping with this purpose, the method of presentation enables the student to see at a glance the bearings of each problem and to grasp its essential meaning. There is thus developed that sense of proportion which is so important especially in a work of introduction, and is also an excellent means of training the student, from the out-

set, to conduct his investigation in a clear and orderly manner.

Besides the information which the book itself affords, there are summaries and references which open the way to further study. The bibliography at the head of each chapter is designed to acquaint the student especially with the literature of the subject in English, and also with the work that has been done by scholars of various nationalities in this broad field. The task of gathering a library on the Sacred Scriptures will not be difficult for any one who has these volumes at hand.

Now that the comparative study of religion is so highly developed, the chapters which set forth the principles for a comparison of the Bible with Oriental and Hellenic religious thought, will be appreciated. It will serve as a guide through a labyrinth of questions and problems, each of which offers peculiar difficulties. It will, moreover, bring out in clearer relief the surpassing excellence of the teachings of the Gospel.

As those teachings were exemplified in the person of the Teacher himself, a chapter on the Life of Christ is added. It is both appropriate and helpful, nay, necessary at a time when the "Self-Consciousness of Christ" has become the center of interest in New Testament study and has given rise to numerous problems at once complex and important.

For the Catholic scholar the authoritative pronouncements of the Church are a norm and guide. In recent years the Holy See has issued a number of decrees bearing on the Bible. These, together with the decisions of the Biblical Commission, have been added to the text of this

Introduction, so that the student may obtain a knowledge of important documents which have appeared from time to time in various publications.

These features of Dr. Schumacher's volumes are calculated to stimulate the interest of our students in Biblical questions. The importance of a more thorough knowledge of especially the Gospels and the other Apostolic writings is emphasized by the present condition of the world. Erroneous views of life and religion, propagated too often in the name of science, must be corrected by the use of genuine scientific method. If some scholars, in their anxiety for the letter, have missed the spirit of the Biblical teaching, others have found in a more accurate knowledge of the text new reason for the faith that is in them and for the hope with which Christian truth inspires them. This, obviously, is the aim of the present Introduction. The student who uses it with profit will realize that "what things soever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope."

J. CARD. GIBBONS

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ABBREVIATIONS

(So far as they are not evident from the context.)

AmJTh—*American Journal of Theology.*

BZ—*Biblische Zeitschrift.*

Exp—*Expositor.*

ExpT—*Expository Times.*

JthSt—*Journal of Theological Studies.*

RB—*Revue Biblique.*

TU—*Texte und Untersuchungen.*

ZntlW—*Zeitschrift für die neutestamentliche Wissenschaft.*

CHAPTER I

HISTORY OF BIBLICAL INTRODUCTION

The treatment of the sacred books of the Old and the New Testament has its own remarkable character and history, and an Introduction to them should not be regarded as a branch of the history of Jewish or Christian literature in general.

I. Patristic Times. Christian antiquity did not produce a *systematic treatise* on the problems of Introduction. Nevertheless there was an auspicious beginning.

1. Beginnings

a) *Occasional remarks* in the writings of the Fathers show an acquaintance with the questions involved.

α) Clement of Alexandria and Origen compare the Epistle to the Hebrews with the rest of the Pauline Epistles and try to explain the differences between them.

β) Clement of Alexandria wrestles with the difficulties connected with the Gospel of St. John.

γ) Origin defends the credibility of the Gospels in general.

δ) Likewise St. Ambrose and St. Chrysostom, laying special stress on the **purpose** of each Gospel.

(*Constructive beginnings are also found in Papias, Irenaeus, Eusebius, Jerome, etc.*)

b) *Prologues* of Biblical MSS. mark a further develop-

ment by furnishing elementary guides for the understanding of the N. T. books. Famous are the four so-called "*Monarchian Prologues*" to the Gospels found in Biblical MSS.

Cf. CORSSEN, *Monarchianische Prologe, etc.*, 1896.

c) *Regular introductory treatises* are:

α) the text-critical discussion of **Dionysius of Alexandria** directed against the authenticity of the Apocalypse. (Eusebius, H. E., VII, 25.)

β) **St. Augustine's,** *De Consensu Evangelistarum.*

The purpose of these early attempts was to defend the authenticity of the N. T. books and the trustworthiness of their authors. (Except Dionysius of Alex.)

The attacks of heretics (Celsus, Marcion, Porphyrius, etc.) aided this development.

2. **Growth**: This is marked by the controversies concerning the sense of the Bible. There were *two Schools:*

a) The *Alexandrian School*, representing the *allegorical* method. (Most important: Origen, assuming a threefold sense in the Bible—literal, moral, and spiritual; Clement of Alexandria, Dionysius of Alexandria.)

b) The *Antiochian School*, emphasizing the *literal* or *historical sense* of the Bible (Diodorus of Tarsus, Theodore of Mopsuestia, Chrysostom, Theodoret of Cyrus). Under the influence of these schools the growth of Biblical study produced systematic collections of introductory principles.

3. **Collection of Hermeneutic Principles**

a) The book of *Melito of Sardes* (194) entitled Κλείς, giving the key for the explanation of Biblical tropes, is lost.

b) A similar work of *Diodorus of Tarsus* (394), Τίς διαφορὰ θεωρείας καὶ ἀλληγορίας, on the historical and spiritual sense, also perished.

c) The book of the Donatist *Tychonius* (390), *Septem Regulae ad Inquirendum et Inveniendum Sensum s. Scripturae*, was followed by

d) The work of *Augustine* (completed 426), *De Doctrina Christiana*, hermeneutics in the true sense of the word.

e) *Eucherius of Lyons* (ca. 425) wrote: *Instructio ad Salonium Filium* and *Liber Formularum Spiritualis Intelligentiae*, an explanation of Biblical terms.

f) *Adrian'* book, Εἰσαγωγὴ εἰς τὰς θείας γραφάς (450), was the first to bear the express title "*Introduction.*" It defended the Antiochian method and enjoyed great authority.

g) In the front rank are two authors of the sixth century, who formulated *introductory rules* in the modern sense (*viz.*, canonicity, authorship, division, and character of the sacred books):

α) **Junilius Africanus,** *Instituta Regularia Divinae Legis* (551), and

β) **Cassiodorus,** *Institutiones Divinarum et Saecularium Lectionum* (544), **which remained the critical text-book for the Bible throughout the Middle Ages.**

II. **The Middle Ages.** The early Middle Ages incline to a rather *speculative* consideration of the Bible, freely using allegorical and *symbolical* (symbolism of numbers) explanations.

1. The first period is characterized by a **revival** of *Patristic literature*, consisting mostly in copying the Fathers. Predominant was the influence of St. Augustine's book, *De Doctrina Christiana.*
   Hermeneutic and introductory instructions are found during this time in
   a) **Hugh of St. Victor's** (1141) *De Scripturis et Scriptoribus Sacris;*
   b) **St. Bonaventure's** *Prœmium* to his *Breviloquium;*
   c) a short **summary** of the hermeneutic principles of the Middle Ages in **St. Thomas Aquinas'** *Summa Theol., Ia, qu. 1, a. 9-10* and *Quodl., VII, qu. 6, a. 14-16.*
2. A new stimulus to further **progress** was given by the acts of the *Council of Vienne* (1311), recommending a more thorough knowledge of Oriental languages for the study of the Bible.
3. Another significant step forward was the **humanistic movement.**
4. A **summary** of the **whole knowledge** of the Middle Ages on Introduction is contained in **Nicolaus of Lyra's** *Postillae Perpetuae in Universa Biblia* (1340), and the *Annotationes* to this work by Paul of Burgos (1435).

III. **Influence of the Council of Trent** (1546). Bible study received a new impetus at the Council of Trent, which

placed the Canon in the foreground of theological interest.

1. Important is **Sixtus of Siena** (1569). In his *Bibliotheca Sancta* (8 vols.) he discourses on Biblical passages which are disputed to this day: *Mark XVI, 9-20; Luke XXII. 43-44; John VIII. 1-11;* and the *seven Antilegomena*, (*"de quibus aliquando inter Catholicos sententia anceps"*).

   The Jesuit School: Salmeron, Bellarmine, Bonfrerius, etc., follow his lead.

2. Of epoch-making influence was **Richard Simon** (1712), *the founder of our present science of Introduction.* His important books, the standard models for the future, were:

   a) *Histoire Critique du V. T.* (1678).
   b) *Histoire Critique du Texte du N. T.* (3 vols., 1689);
   c) *Histoire Critique des Versions du N. T.* (1690);
   d) *Histoire Critique des Principaux Commentateurs du N. T.* (1693);
   e) *Nouvelles Observations sur le Texte et les Versions du N. T.* (1695).

   Characteristics of his method:

   a) He recognizes the inspired character of the Bible
   b) as guaranteed by the *Magisterium Ecclesiae;*
   c) His criticism is based on external objective reasons, not on subjective grounds.

3. The principal followers of Simon were **Louis Ellies du Pin, Martianay** and **Calmet,** although they criticised some of his views.

4. The ideas of R. Simon were vigorously taken up in the 19th century by **L. Hug,** *Einleitung in die Schriften des Neuen Testamentes*, Stuttgart, 1808, seq.

   a) The Modern Catholic science of Introduction is substantially based on *R. Simon's* and *L. Hug's* method and embraces: history of the canon, text, versions, investigation of the authorship of individual books, authenticity, integrity, date, circumstances, purpose, contents. (Reithmayr, Ad. Maier, Haneberg, Langen, Kaulen, Cornely, Belser, Gutjahr, Schanz, Jacquier, Glaire, Dixon, Lamy, Ubaldi, Brassac, Babura, Camerlynck, Meinertz, Vigouroux, etc.)

   b) Later additions to this method consist merely of *apologetic* arguments against modern rationalism.

   c) Hermeneutics became a separate branch of Biblical science.

IV. **Protestant Introduction.** Meanwhile Protestantism had invented *subjectivism*.

1. In compensation for the abrogated *Magisterium Ecclesiae* it emphasized:

   α) the *verbal inspiration* of the Bible,

   β) the interior private *testimonium Spiritus Sancti*, which is supposed to lead to the recognition of the sacred books.

2. The result was temporary *stagnation*. In comparison with Catholic progress under the leadership of R. Simon, Protestant advance was slow during the 18th century. The works of *Mai* (1694), *Pritius* (1704),

van Til (1720), *Michaelis* (1791), did not promote further progress.

3. It was **philosophy** that **revived** interest. The systems of the *Deists*, coming from England and France, and that of *Spinoza*, prepared a break with the old method.
   a) Of special importance is *S. Semler* (1791), who radically extinguished the authority of the traditional canon.
   b) The movement was furthered by *Herder's* rationalism and the philosophy of *Kant* ("pure reason"). Influenced by these principles are: *Hänlein*, *Berthold*, *Eichhorn*, *Credner*, etc.

4. A *conservative reaction* soon set in. It is illustrated by the Introductions of *Guericke*, *Olshausen*, *Neander*, and *Schaff*, who represented Neander's principles in North America.

5. *A* **radical change** *was brought about by the "Tendenzkritik" of* **Ferdinand Christian Baur** (1860), the Hegelian philosopher and founder of the "Tübingen School," in his book *Christentum und die christliche Kircheder ersten drei Jahrhunderte*, Tübingen, 1853. According to him the N. T. books are the reflection
   1) of the great *struggle* between:
      α) Judaistic Christendom (Peter), and
      β) the Gentile Christian Church (Paul), and
   2) of the gradual *adjustment* of both in Catholicism. Of the N. T. only the four main Epistles of St. Paul (Rom., I. and II. Cor., and Gal.) and the Apoca-

lypse reach back to the Apostolic age. The others belong to the second century. St. John's Gospel and II Peter mark the end of the development.

a) Baur's immediate followers were few, among them *Zeller* and *Schwegler*.

b) His opponents were: *Thiersch*, *Ebrard*, *Lechler*, and especially *Albrecht Ritschl*.

c) The number of his adherents grew steadily, chief amongst them being *Hilgenfeld*, *Köstlin*, *Volkmar*, *Colani*, *Holsten*, etc. The last direct disciple of Baur was *Otto Pfleiderer*, late professor at Berlin. Outside of Germany he found admirers in *Scholten* (Holland), *Davidson* (England), *Réville*, and *Renan* (France).

d) A *middle course* in their opposition against the school of Baur was taken by *H. Ewald* and *H. A. W. Mayer*, the latter the author of a well-known commentary.

6. The *school of Baur* was not able to control the situation. Its place was taken by *two new schools:*

a) **The extreme radical school,** ushered in by contemporaries of Baur, *i.e.*, the notorious *David Fr. Strauss* (1874), and *Bruno Bauer* (1882), and subsequently followed by the Dutch critics *Allard Pierson*, *Naber*, *Loman*, *van Manen*, *Völter;* including those who arrived at the denial of Christ's existence, *Arthur Drews*, *Jensen*, *W. B. Smith*, *Robertson*, *Kalthoff*, and others.

b) **The modern critical school,** with Harnack as its foremost representative. Its principle is the *a*

priori denial of the supernatural, which, however, does not prevent it from showing in the dating of the N. T. writings a sporadic tendency backward to tradition. To this school belong the majority of modern non-Catholic scholars: *e.g., Weizsäcker, Hausrath, Jülicher, H. J. Holtzmann, J. Weiss, Schmiedel, von Soden, Graf, Wellhausen, Reuss, Spitta, Weinel, Wrede, Bousset, Gunkel, Heitmüller, Clemen, Lietzmann,* etc., in Germany; *Bacon, Briggs, Gould, Case, Burton, Torry,* etc., in America; *Cheyne, Bruce, Moffatt, Driver, Stanley, Sanday,* etc., in England; *Baljan* in Holland; *Sabatier, Goguel, Loisy,* etc., in France. More temperate in their radicalism, though representatives of the same school, are *B. Weiss, Gregory, Barth,* etc.

7. They are opposed by the **conservative school,** founded on the principle of inspiration. Among its champions are: *von Hofmann, Grau, Strack, Schulze, Godet,* and the protagonists of this school, *Th. Zahn,* etc., in Germany and Switzerland; *Alford, Lightfoot, Salmon, Swete, Westcott,* etc., in England; *Robinson, Schaff, Green, Warfield, R. D. Wilson, Vos, Kyle, Machen,* etc., in America.

V. Modern Catholic Introduction

1. is essentially based on the **traditional principles** of
   a) *Inspiration;*
   b) The *Magisterium Ecclesiae.* Its leading documents are the Encyclical "*Providentissimus Deus*" of Leo XIII and the more recent Encyclical "*Spiritus Paraclitus*" of Benedict XV.

2. The **modernistic reaction** of recent date amongst Catholics was completely silenced by the energetic attitude of *Pius X.* Important is his new "*Syllabus.*" Cf. Ecclesiastical Decrees.

VI. Literature

1. Introductions to both Testaments

a) *Catholic:*

R. Cornely, *Historica et Critica Introductio in utriusque Testamenti Libros Sacros*, Paris, 1894-97.

F. Kaulen, *Einleitung in die hl. Schriften des Alten und Neuen Testamentes*, Freiburg, 1911.

Vigouroux, *Manuel Biblique*, Paris, 1917.

Trochon-Lesêtre, *Introduction à l'Étude de l'Écriture Sainte*, Paris, 1889-90.

Gigot, *General Introduction to the Study of Holy Scripture*, New York, 1904. (*O. T.*, 1903; *N. T.*, 1906.)

Cellini, *Propaedeutica Biblica*, Ripatransone, 1908-9.

Pope, *The Catholic Student's "Aids" to the Study of the Bible*, New York, 1913-18.

Janssens-Morandi, *Hermeneutica Sacra*, Taurini, 1915.

Grannan, *A General Introduction to the Bible*, St. Louis, 1921.

b) *Non-Catholic:*

Briggs, *General Introduction to the Study of Holy Scripture*, New York, 1899.

Bleek, *Einleitung in das Alte Testament*, Berlin, 1860.

Bleek, *Einleitung in das Neue Testament*, Berlin, 1862.

Davidson, *The Canon of the Bible*, London, 1880.

Reuss, *Allgemeine Einleitung*, 1893.

Barnes, *Companion to Biblical Studies*, Cambridge U. Pr., 1916.

2. Introductions to the Old Testament

a) *Catholic:*

Martin, *Introduction à la Critique Générale de l'Ancien Testament*, Paris, 1886–89.

Loisy, *Histoire du Canon de l'Ancien Testament*, Paris, 1890.

Zschokke, *Historia Sacra Antiqui Testamenti*, Lipsiae, 1910.

PELT, *Histoire de l'Ancien Testament*, 1902. (Transl. from *Schöpper.*)
HUDAL, *Einleitung in die hl. Bücher des Alten Testamentes*, Graz, 1920.
HÖPFL, *Compendium Introductionis in Sacros V^is T^i Libros*, 1914.

b) *Non-Catholic:*

KÖNIG, *Einleitung in das Alte Testament*, Bonn, 1893.
KÖNIG, *Hermeneutik des Alten Testamentes*, etc., 1916.
MCFADYEN, *Introduction to the Old Testament*, 1905.
SMITH, *The Old Testament in the Jewish Church*, Edinburgh, 1892.
DRIVER, *An Introduction to the Literature of the Old Testament*, Edinburgh, 1916.
GAUTIER, *Introduction à l'Ancien Testament*, Lausanne, 1906.
EHRLICH, *Randglossen zur hebräischen Bibel*, 1908.
CREELMAN, *An Introduction to the Old Testament*, New York, 1917.

3. Introductions to the New Testament

a) *Catholic:*

JACQUIER, *Histoire des Livres du Nouveau Testament*, Paris, 1908-10.
JACQUIER, *Le Nouveau Testament dans l'Église Chrétienne*, Paris, 1911-13.
JACQUIER, *Études de Critique et de Philologie du Nouveau Testament*, Paris, 1920.
BELSER, *Einleitung in das Neue Testament*, Freiburg, 1905.
SCHÄFER-MEINERTZ, *Einleitung in das Neue Testament*, Paderborn, 1913.
BRASSAC, *The Student's Handbook to the New Testament*, St. Louis, 1913.

b) *Non-Catholic:*

B. WEISS, *Lehrbuch der Einleitung in das Neue Testament*, Berlin, 1897.
BACON, *Introduction to the New Testament*, New York, 1900.
SALMON, *Historical Introduction to the Study of the New Testament*, London, 1894.
ZAHN, *Einleitung in das Neue Testament*, Leipzig, 1906.
GODET, *Introduction au Nouveau Testament*, Neuchatel, 1904.
MOFFATT, *The Historical New Testament*, Edinburgh, 1901.
MOFFATT, *Introduction to the Literature of the New Testament*, New York, 1911.

NESTLE, *An Introduction to the Textual Criticism of the Greek New Testament*, London, 1911.
GREGORY, *Einleitung in das Neue Testament*, Leipzig, 1909.
BARTH, *Einleitung in das Neue Testament*, Gütersloh, 1908.

4. Collections

Scripta Instituti Biblici, Rome.
Studia Biblica et Ecclesiastica, Oxford.
Texts and Studies, Cambridge.
Texte und Untersuchungen, Leipzig.
Harvard Theological Studies.
Biblische Studien, Freiburg i. B.
Alttestamentliche Abhandlungen, Münster.
Neutestamentliche Abhandlungen, Münster.
Bibl. Zeitfragen, Münster.

5. Periodicals

Biblica, Biblical Institute, Rome.
Verbum Domini (*Commentarii de Re Biblica*), *Rome.*
Bibliotheca Sacra, Oberlin, O.
Princeton Theological Review, Princeton, N. J.
Harvard Theological Review, Cambridge, Mass.
Journal of Theological Studies, Oxford.
The Journal of Religion, since Jan. 1921, continuation of the *American Journal of Theology*, Chicago.
The Expositor, London.
The Expository Times, Edinburgh.
Journal of Biblical Literature, Boston, Mass.
Biblische Zeitschrift, Freiburg i. B.
Revue Biblique, Paris.
Zeitschrift für Neutestamentliche Wissenschaft, Giessen.

Zeitschrift für Alttestamentliche Wissenschaft, Giessen.

Biblical matters are also treated in: *The Ecclesiastical Review* and in *The Homiletic and Pastoral Review*.

6. Encyclopedias

D'ALÈS, *Dictionnaire Apologétique de la Foi Catholique*, Paris.
HASTINGS, *Encyclopedia of Religion and Ethics*.
HASTINGS, *Dictionary of the Bible*.
CHEYNE-BLACK, *Encyclopaedia Biblica*.
VIGOUROUX, *Dictionnaire de la Bible*.
HASTINGS, *Index to the Great Texts of the Bible*.
JACOBUS-NOURSE-ZENOS, *A Standard Bible Dictionary*.
VACANT, *Dictionnaire de Théologie Catholique*.

CHAPTER II

HISTORY OF THE BIBLICAL TEXT

A. The Text of the New Testament

LITERATURE

F. G. KENYON, *Handbook to the Textual Criticism of the N. T.*, London, 1912.
F. G. KENYON, *Our Bible and the Ancient Manuscripts*, 1895.
C. E. HAMMOND, *Outlines of Textual Criticism Applied to the N. T.*, Oxford, 1902.
C. R. GREGORY, *Textkritik des Neuen Testamentes*, 3 vols., Leipzig, 1909.
C. R. GREGORY, *Canon and Text of the N. T.*, New York, 1907.
E. NESTLE, *An Introduction to the Textual Criticism of the Greek New Testament*, London, 1911.
SCRIVENER, *A Plain Introduction to the Criticism of the N. T.*, 2 vols., London, 1894.
H. v. SODEN, *Die Schriften des Neuen Testamentes in ihrer ältesten erreichbaren Textgestalt*, Berlin-Göttingen, 1902-13.
GOODSPEED, *Greek Gospel Texts in America*, Chicago, 1918.

I. General Considerations

1. No autographs of the N. T. writers are preserved, not even amongst the papyri, although some of the recently discovered papyri are much older than Christianity itself.

Tertullian (*Praescr.*, 36) mentions Thessalonica as the town where "*ipsae authenticae literae*" of St. Paul were still preserved.—The alleged autographs of St. Mark in Venice and Prague belong to the realm of legends.

Cf. J. R. HARRIS, *New Testament Autographs*, Baltimore, 1882.

2. The **sources of the N. T.** text are:
   a) The *Greek Manuscripts;*
   b) the *Versions;*
   c) the *Liturgical Books;*
   d) the *Patristic Quotations.*

II. The Greek Manuscripts

LITERATURE

F. G. KENYON, *Our Bible and the Ancient Manuscripts*, London, 1895.
C. F. SITTERLY, *Praxis in Manuscripts of the Greek Testament*, New York, 1898.
W. A. COPINGER, *The Bible and Its Transmission*, London, 1897.
THOMPSON, *Handbook of Greek and Latin Palaeography*, London, 1891.

A. The History of the Manuscripts

1. The **Uncials or Majuscules** (abbreviation: MS., plural MSS.) represent the oldest form of the text. They are written in the "*scriptio continua*" (no separation of words) employing only capital letters (*literae capitales, maiusculae, unciales*) without accents and punctuation. Well-known words are *abbreviated*, like ΘC = Θεός, IC = Ἰησοῦς.
2. The **Minuscules** (abbreviation: ms., plural mss.) represent the later form. They are written in the *cursive* style of ordinary daily life, with small letters (*literae minusculae*) which replaced the uncials in the 9th century. They introduce the accents, breathings, separation of words, punctuation, and an elaborate system of abbreviations.
3. **Number.** Of no literary work of antiquity are as many manuscripts preserved as of the N. T. Gregory

counts 2463, 161 of which are majuscules, 2288 minuscules and 14 papyri. The Lectionaries (about 1540) are not included. The number is increasing every year through new discoveries. Cf. Sitterly, *Praxis in Manuscripts*, etc.

4. **Age.** Most of the manuscripts are undated. Their age must be determined by paleography. The earliest copies are from the IVth and Vth centuries. The majority were written between the XIIth and XIVth centuries.

5. **Writing Material**

a) **Papyrus.** The oldest material which was used by the N. T. writers is papyrus. As this material is very perishable, only a few recently discovered N. T. fragments written on papyrus have been preserved. *Gregory* counts 14 N. T. papyrus fragments.

Cf. G. Ebers, *The Writing Material of Antiquity*, in the *Cosmopolitan Magazine*, New York, Nov., 1893.
Kenyon, "*Papyri*," *Dictionary of the Bible.*

b) **Ostraca.** Fragments of the Gospel were recently discovered on potsherds of clay, called ostraca. These were the writing material of the poor.

Cf. G. Lefebvre, *Fragments Grecs des Évangiles sur Ostraca*, Le Caire, 1904.—A. Deissmann, *Light from the Ancient East*, London, 1910.

c) **Parchment.** At a very early date the Biblical text was written on parchment (made of the skin of sheep, goats, asses). It superseded papyrus and marks the introduction of the book form.

Cf. W. Loring, *Journal of Hellenic Studies*, 1890.

d) **Paper** was in use as early as the VIIIth and IXth centuries, and has supplanted parchment entirely since the XIIIth century.

Cf. J. R. HARRIS, *The Origin of the Leicester Codex of the N. T.*, 1887.

6. **Mode of Writing.** The Biblical codices are mostly written in columns (2-4) for convenience' sake. The column consists of lines (στίχοι), either "space-lines" or "sense-lines" of about 14-16 syllables each.

7. **Decoration** and **Illustration.** Some codices are richly ornamented, being in part written in letters of gold or silver on purple, and the initials illuminated. At a later date we find pictures and illustrations.

8. **Palimpsests** or **Codices rescripti.** Some parchment MSS. were used twice. The original writing having been erased, another text, in the same or in a different language, was put in its place. Hence "*codices rescripti*" or (Greek) "palimpsests."

9. **Punctuation** was not employed in the old majuscules, hence interrogative and predicative sentences often cannot be distinguished. But quotation marks were known and are found already in B = Vaticanus.

10. **Polyglots.** Various MSS. contain the text in two languages: Greek-Latin, or Greek-Coptic, or Greek-Armenian, in parallel columns. Sometimes the translation was inserted between the lines (interlinear versions).

11. **Designation** of the *MSS.*

a) Since **Wettstein** (1754) the majuscules are designated by the capital letters of the Latin alphabet,

or, this not being sufficient, of the Greek and even Hebrew alphabets: *A B C* etc., Γ, Δ, etc., א ב, etc. The minuscules are denoted by numerals: 1, 2, 3, etc. But this system does not indicate the *age* or *contents* of a MS.

b) Therefore **H. v. Soden** devised a system whereby the designation informs at a glance of the essential details of a MS. His main principle is the division of all MSS. according to their contents: δ=διαθήκη (the whole N. T.) ε=εὐαγγέλιον, α=ἀπόστολος. The added number denotes the age. His system, briefly indicated, is as follows:

ε1— ε99=Gospel cod. up to the IXth century.
δ1— δ49=N. T. cod. up to the IXth century.
α1— α49=Apostolus cod. to the IXth century.
ε1000—ε1099=Gospel cod. of the Xth century.
δ50— δ99=N. T. cod. of the Xth century.
α50— α99=Apostolus cod. of the Xth century.
ε100— ε199=Gospel cod. of the XIth century.
δ100— δ149=N. T. cod. of the XIth century.
α100— α149=Apostolus cod. of the XIth century, etc.

c) This system appears to be too cumbersome to be practical. **Dr. Gregory,** after having consulted a great number of Biblical scholars throughout the world, simplified it thus:

α) the *majuscules* are denoted by numerals with a prefixed 0 (*e.g.*, 01, 02, 03, etc.); or the old tra-

ditional designation by capital letters may be retained at least for the principal majuscules ℵ, B, A, C, D, etc.

β) the *minuscules* by the simple numerals (1, 2, 3, etc.)

γ) the *Lectionaries* (cf. P. 47, IV, 2) are marked with *l* if nothing but a Gospel-text is contained, by l^{+a} if *also* the "Apostolus"; by l^{a} if *only* the "Apostolus" is given. ("Apostolus" signifies sections of the Epistles.)

δ) the *papyri* (only a few with Gospel fragments have been discovered so far) are marked by P^{1}, P^{2}, P^{3}, etc., to P^{14}.

12. Systems of Division of the Text.

The ordinary "space-line" is called στίχος (about 36 letters).

a) For στίχοι with the meaning of "sense-lines" the term **"colon"** was used. A "colometry" in connection with a division into "lessons" (ἀναγνώσεις) for the *Acts*, *Pauline Epistles* and *Catholic Epistles* was introduced by **Euthalius** of Sulce (VIIth cent.) It is based on a similar work of **Evagrius Ponticus** (IVth cent.) The few preserved codices (*e.g.*, H^{P}, 88, 307, 635, etc.) bearing this division are important in determining the so-called "*Recension of Euthalius*," which claims to be collated with the autographic text of Pamphilus of Caesarea (+309).

Cf. J. A. Robinson, *Eutheliana* (*Texts and Studies*). Cambridge, 1895.

b) The so-called **"Ammonian Sections"** (by Ammo-

nius, a contemporary of Origen) presented a synopsis of the four Gospels with Matthew as basis and the coincident accounts of the other Gospels in parallel columns. This method, however, labored under the disadvantage of dissecting the Gospels.

c) Very important are the **Canones of Eusebius.** He distinguishes in the entire Gospel 1162 sections and divides them into 10 classes or "*canones.*"

Canon I. The concordant accounts of *all four* Gospels.

Canons II.-IV. The ditto accounts of *three* Gospels.

Canons V.-IX. The ditto accounts of *two* Gospels.

Canon X. The accounts narrated in *one* Gospel only.

By marking the different sections of each Gospel with the respective "Canon" on the margin, the parallel sections in the other Gospels were easily found. The "Canones Eusebiani" are given in NESTLE'S *Novum Testamentum Graece et Latine*, Stuttgart, 1912. They are used in Codex ℵ.

d) Another method of division are the τίτλοι or κεφάλαια (*e.g.*, the *Sermon on the Mount* is entitled περὶ τῶν μακαρισμῶν), a list of which used to be prefixed to the book. Thus in Codex A = Alexandrinus.

e) This **division into chapters** found in many Greek MSS. was replaced by that of **Stephen Langton** (1228), Archbishop of Canterbury. It was employed first in Latin MSS., later in Bible prints and is still in use.

f) The **division into verses** was for the first time introduced into the printed Greek Bible by *Robert Stephanus* in his 4th edition of the N. T. (1551) and substantially retained in subsequent editions.

13. **Contents.** The individual manuscripts seldom contain the whole N. T.
   a) Only one *majuscule* (ℵ = Sinaiticus) embraces all N. T. books. Other majuscules were once complete, but suffered mutilation in the course of time (as A = Alexandrinus, B = Vaticanus, C = Codex Ephraemi).
   b) Of the *minuscules* only about 25 contain the entire N. T.
   c) The *majority* represent *only parts of the N. T.*, as the Gospels, or the Acts, etc., which is explained by the fact that the single parts of the N. T. were originally circulated separately.

14. **Corruption of the Text.** This is to be blamed on the copyists. We distinguish.
   a) *Unintentional errors* (errors of sight, hearing, or memory; hence dittographies, itacisms, omissions because of an homoioteleuton).
   b) *Intentional errors* (incorporation of marginal glosses, correction of unusual words, harmonization with parallel texts, liturgical additions or omissions, etc.).

Cf. HAMMOND, *Outlines of Textual Criticism.*

15. **Correction of the Text.** As a consequence many manuscripts were corrected by a later hand. This is marked in the critical apparatus by an exponent, *e.g.* $\aleph^1$, $\aleph^2$, or $\aleph^a$, $\aleph^b$, etc., whereas the original is marked by an asterisk, $\aleph^*$, etc.

B. Single MSS. Majuscules

The new designations of *Gregory* and *v. Soden* are given in brackets. The exponent e means "*Evangelia*"; a = *Actus;* p = *Pauline Epistles;* r = *revelation.*

ℵ = Cod. Sinaiticus (= 01 = ϐ2) IVth-Vth cent., discovered by Tischendorf, 1859, on Mount Sinai, now in Petrograd, contains the whole N. T. and a great part of the O. T.

A recent reproduction of the N. T. was published by KIRSOPP LAKE, *Codex Sinaiticus Petropolitanus; The New Testament, the Epistle of Barnabas, and the Shepherd of Hermas. Now reproduced in Facsimile,* Oxford, 1911.

A = Cod. Alexandrinus (= 02 = ϐ4) Vth cent., since 1753 in the British Museum. Written in Egypt, containing the O. T. and N. T., but incomplete.

A new edition of the N. T. has been superintended by KENYON: *The Codex Alexandrinus in Reduced Photographic Facsimile, New Testament and Clementine Epistles,* London, 1909.

B = Cod. Vaticanus (= 03 = ϐ1) IVth cent., in the Vatican Library in Rome, contains the O. T. and N. T., except I and II Timothy, Titus, Philemon, a part of the Epistle to the Hebrews, and the Apocalypse. A corrector of the Xth or XIth century added accents and breathings.

By order of PIUS IX this MS. was reëdited. Amongst the *Codices e Vaticanis Selecti* Vol. IV contains the "*Testamentum novum*" (1904).

C = Cod. Ephraemi (= 04 = ϐ3) Vth cent., in the National Gallery at Paris, originally comprised the whole Bible, but is now incomplete. It is a palimpsest. The overlying text consists of Greek works of St. Ephrem.

Ed. by TISCHENDORF: *Codex Ephraemi Syri Rescriptus sive Fragmenta Novi Testamenti,* Leipzig, 1843.

D^{ea} = Cod. Bezae Cantabrigiensis (=05=ð5) Vth-VIth cent., a Greek-Latin MS. of the Gospels and the Acts, now in the Cambridge University Library, once belonged to Theodore Beza. Perhaps the most important Cod. of the N. T.; it shows startling deviations from all the other MSS., especially in Luke and the Acts. It was written stichometrically, probably in southern Gaul.

Edition: *Codex Bezae Cantabrigiensis quattuor Evangelia et Actus Apostolorum complectens Graece et Latine*, etc., Cambridge, 1899.

D^{p} = Cod. Claromontanus (=06=α1026) VIth cent., a Graeco-Latin MS. of the Epistles of St. Paul in the National Library in Paris; written stichometrically. Between the Epistle to Philemon and to the Hebrews is found the famous *Canon Claromontanus*, a list of the books of the Bible. Cf. Canon.

Ed. TISCHENDORF, *Codex Claromontanus sive Epistolae Pauli omnes Graece et Latine ex Codice Parisiano Celeberrimo*, etc., Leipzig, 1852.

E^{e} = Cod. Basiliensis (=07=ε55) VIIIth cent., in the University Library, Basle.

E^{a} = Cod. Laudianus (=08=α1001) VIth cent., in the Bodleyan Library, Oxford. A Graeco-Latin MS., written stichometrically. It may have been used by the Venerable Bede.

Ed. TISCHENDORF, *Monumenta Sacra Inedita*, Vol. IX, Leipzig, 1870.

F^{e} = Cod. Boreelianus (=09=ε86) IXth cent., a mutilated Gospel MS., in the Public Library at Utrecht.

F^p = Cod. Augiensis (=010=α1029) IXth cent., in the Library of Trinity College, Cambridge. A Graeco-Latin MS. of the Pauline Epistles.

Ed. SCRIVENER, *An Exact Transcript of the Codex Augiensis*, Cambridge, 1859.

G^e = Cod. Seidelianus I. (=011=ε87) Xth cent., in the British Museum as Cod. Harleianus. A mutilated Gospel MS.

G^p = Cod. Boernerianus (=012=α1028) IXth cent., in the Royal Library, Dresden. A mutilated Graeco-Latin MS. of the Epistles of St. Paul, the Latin being interlinear.

Ed. P. CORSSEN, *Epistularum Paulinarum Codices Graece et Latine Scriptos Augiensem, Boernerianum, Claromontanum examinavit*, etc., 1887-89.

H^e = Cod. Seidelianus II. (=013=ε88) IXth cent., a mutilated Gospel MS., in the Public Library, Hamburg.

H^p = Cod. Euthalianus (=015=α1022) VIth cent., one of the most important MSS. for the Pauline Epistles. The 41 leaves are scattered over 7 different libraries. It is written, as the subscription affirms, stichometrically, by Euthalius, and corrected according to the autograph of Pamphilus in the Library of Caesarea.

Ed. K. LAKE, *Facsimiles of the Athos Fragments of Codex H of the Pauline Epistles*, Oxford, 1905.

I = (=016, not yet in v. Soden) Vth cent., in Detroit. The 4th of the MSS. acquired (1907) by Charles Freer from the Schenute Monastery, with fragments of the Pauline Epistles.

Cf. C. R. GREGORY, *Das Freer-Logion*, Leipzig, 1908.

K^e = Cod. Cyprius (=017=ε71) IXth cent., in the National Library in Paris; with the four Gospels complete.

K^{ap} = Cod. Mosquensis (=018=Απρ^1) IXth cent., in the Library of the Holy Synod, Moscow, with the Pauline and Catholic Epistles.

L^e = Cod. Regius (=019=ε56) VIIIth cent., in the National Library in Paris, of special value for its *double* ending of St. Mark's Gospel.

Cf. TISCHENDORF, *Monumenta Sacra Inedita*, 1846.

L^{ap} = Cod. Angelicus (=020=α5) IXth cent., in the Angelica Library in Rome.

M = Cod. Campianus (=021=ε72) IXth cent., in the National Library, Paris; one of the earliest MSS., besides D, with the *pericope adulterae*, John VII. 53 ff.

N = Cod. Purpureus (=022=ε19) VIth cent., now in Petrograd. Fragments of all the Gospels. A beautiful MS., the letters being in silver upon purple vellum, the sacred names in gold.

Ed. CRONIN, *Codex Purpureus Petropolitanus*, 1899; TISCHENDORF *Monumenta Sacra inedita.*

O = Fragments of a Purple MS. (=023=ε21, formerly π) VIth cent. In Paris.

Cf. H. CRONIN, *Codex Chrysopurpureus*, *Journal of Theol. Studies*, II, 590 f., 1901.

P^e = Cod. Guelpherbytanus I. (=024=ε33) VIth cent., a palimpsest at Wolfenbüttel with Gospel fragments.

P^{apr} = Cod. Porphyrianus (=025=α3) IXth cent., a palimpsest at Petrograd, containing the Acts, the Catholic and Pauline Epistles, and the Apocalypse.

Q = Cod. Guelpherbytanus II. (= 026 = ε4) Vth cent., bound in one volume with P^e, containing fragments of Luke and John.

R = Cod. Nitriensis (= 027 = ε22) VIth cent., a palimpsest in the British Museum.

S = Cod. Vaticanus 354 (= 028 = ε1027) Xth cent., in the Vatican Library. One of the earliest MSS. with the *exact date* (6 o'clock, Thursday, March 1, 949).

T = Cod. Borgianus (= 029 = ε5) Vth cent., in the Library of the Propaganda; a Graeco-Sahidic MS. of Luke and John.

U = Cod. Nanianus (= 030 = ε90) IXth-Xth cent., in the Library of St. Mark's, Venice. It contains the four Gospels complete.

V = Cod. Mosquensis (= 031 = ε75) IXth cent., in the Library of the Holy Synod, Moscow.

W = Cod. Washingtoniensis (= 032 = ε014) IVth-VIth cent., in Detroit, Michigan, discovered and acquired 1906 by C. L. Freer. Important because of its peculiar ending of Mark.

Ed. H. A. SANDERS, *The Washington Manuscript of the Four Gospels. Part I, The New Testament Manuscript in the Freer Collection*, New York, 1912. *Part II, The Epistles and Paul*, 1918.

X = Cod. Monacensis (= 033 = A^3) IXth-Xth cent., in Munich; the Gospels with a Commentary.

Y = Cod. Macedoniensis (= 034 = ε073) IXth cent., in London.

Cf. W. C. BRAITHWAITE, *A New Uncial of the Gospels, Expository Times XIII* (1901), 114-117.

Z = Cod. Dublinensis Rescriptus (= 035 = ε26) Vth-VIth cent., a palimpsest in the Library of Trinity College, Dublin.

Codices with Greek Designation

Γ = Cod. Tischendorfianus IV. (= 036 = ε70) IXth-Xth cent., containing the Gospels; partly at Oxford, partly at Petrograd.

Δ = Cod. Sangallensis (= 037 = ε76) IXth-Xth cent., in the monastery of St. Gall. A Graeco-Latin MS. of the four Gospels, the Latin translation being interlinear.

Θ = Cod. Keridethianus (= 038 = ε050) VIIth-IXth cent. Similar to D.

Ed. Beermann-Gregory, *Die Keridethi-Evangelien*, Leipzig, 1913.

Λ = Cod. Oxiensis (= 039 = ε77) IXth cent., at Oxford.

Ξ = Cod. Zacynthius (= 040 = A^1) VIIIth cent., a palimpsest of Zante; the oldest MS. with a commentary, at London.

Π = Cod. Petropolitanus (= 041 = ε73) IXth cent., at Petrograd.

Σ = Cod. Rossanensis (= 042 = ε18) VIth cent., at Rossano. Discovered by Gebhardt and Harnack. The earliest MS. adorned with miniatures in water-color.

Φ = Cod. Beratinus (= 043 = ε17) VIth cent., a palimpsest at Berat.

Ψ = Cod. Athous Laurae (= 044 = δ6) VIIIth-IXth cent., at Athos.

Ω = Cod. Athous Dionysii (=045=ε61) VIIIth cent., with pictures.

The designation of Codices by letters of the Hebrew alphabet has now been displaced by *Gregory's* system of numerals.

ב^1=047 (ε95); ב^2=048 (α1); etc.

The list of majuscules is carried by Gregory to 0161, including also the ostraca fragments of the N. T. (0152, 0153 etc.).

C. Papyri

Gregory counts 14, *e.g.*,

P^1, IIIth-IVth cent. At the University Museum, Philadelphia, containing Matt. I. 1-9, 12 f., 14-20. The oldest papyrus of the N. T. known.

P^2, VIth cent. At Florence. John XII. 12-15, Greek; Luke VII. 18 ff. Sahidic.

Cf. CHARLES WESSELY, *Les Plus Anciens Monuments du Christianisme Écrits sur Papyrus, Textes Grecs*, etc., Paris, 1907. And the standard work of U. WILKEN, *Archiv für Papyrusforschung*, Leipzig, 1900 ff.

D. Minuscules

Formerly more or less neglected, their true value has been given due prominence through the works of *Tregelles*, *Burgon*, *Ferrar*, *Hoskier*, *Scrivener*, *Gregory*, and esp. *v. Soden*.

The majority are written on parchment:

1 (for the whole N. T.) (=δ254) XIIth cent., at Basle.

1 (for the Apoc.) (=Aν20) a paper MS. of Erasmus.

2 (for the Gospel) (=ε1214) XIIth cent., at Basle.

2 (for the Acts and Epistles) (=α253) XIIth cent., at Basle.

3 (= δ253) XIIth cent., at Vienna, a MS. used by Erasmus.

4-41 are at Paris.

Ferrar-Group: Worthy of special notice is 13 (e368), belonging to the so-called Ferrar-group, assembled by Ferrar and including 13, 69, 124, 346. Some others, 543, 713, 788, 826, 828, etc., added later, are members of the same family, where (a) Luke XXII, 43-44 is placed after Matt. XX, 39. (b) John VII, 53-VIII, 1 after Luke XXI, 38.

Cf. W. H. FERRAR, *A Collection of Four Important MSS. of the Gospels*, Dublin, 1877.

Another group is formed by 47, 54, 56, 58, 61, 109, 171, 780.

A further family is represented by 74, 90, 234, 412, 483, 484, 856, written by Theodore of Hagiopetros.

61 (= δ603), at Dublin, is the famous "Montfortianus," which induced Erasmus to admit the **"Comma Joanneum"** (I John V. 7-8) into his 3d edition, 1522.

700 (= ε133) is a remarkable MS., departing in no less than 2724 instances from the *textus receptus* and presenting 270 readings which are not found in any other MS. In **Luke XI. 2** we find the surprising text: «Ἐλθέτω τὸ ἅγιον πνεῦμά σου ἐφ' ἡμᾶς καὶ καθαρισάτο ἡμᾶς.»

Gregory's list runs to 2288, of which 49 contain the whole N. T.

III. The Versions

LITERATURE

L. J. M. BEBB, *The Evidence of the Early Versions and Patristic Quotations on the Text of the Books of the New Testament*, Oxford, 1890.

F. C. BURKITT, *Text and Versions*, in the *Encyclopaedia Biblica*.
H. A. A. KENNEDY, *in the "Dictionary of the Bible."*

General—The Versions are translations from the Greek original into other languages of early times. They are of *inestimable value* as indirect witnesses to the original, whenever they give an *ancient* and *exact* rendering. There is respectable evidence that the earliest Latin, Syriac, and perhaps even Egyptian versions were produced no later than the *2nd century*.

We distinguish: 1. the *Latin*, 2. the *Syriac*, 3. the *Coptic*, 4. the *Ethiopic*, 5. the *Armenian*, 6. the *Georgian*, 7. the *Arabic*, 8. the *Persian*, 9. the *Gothic* version, and 10. the *English* version.

1. The Latin Version

Here again we note the **Itala** and the **Vulgate.**

A. The Itala = Pre-Hieronymian = Old Latin Version

GENERAL LITERATURE

C. BURKITT, *The Old Latin and the Itala, Texts and Studies*, IV, 3, 1896.

H. A. KENNEDY, *The Old Latin Versions and Westcott-Hort's Theory of the Traditional Text of the N. T., Expository Times*, X, 187.

v. SODEN, *Die Schriften des N. T.*, §356-61.

LINGUISTIC LITERATURE

HERM. RÖNSCH, *Itala und Vulgata*, Marburg, 1875.

TEXTS

PETRUS SABATIER, *Bibliorum Sacrorum Latinae Versiones Antiquae*, 3 vols., Reims, 1743-49. (Still the standard work.)

J. WORDSWORTH-WHITE, *Old Latin Biblical Texts*, Oxford, 1883 f.

HANS v. SODEN, *Das lateinische Neue Testament in Afrika zur Zeit Cyprians*, Leipzig, 1909.

A *new work* by J. DENK is in preparation.

1. There existed as early as the *2nd and 3d century a Latin translation* of the Bible. Traces are found in the first Epistle of Clement, Barnabas, Hermas, Irenaeus. *Augustine* complains of the innumerable and bad Latin translations of the Bible at his time and recommends the *Itala* as the best: "**Itala** CETERIS PRAEFERATUR" (De Doctr. Christ., II. 15, 22). Owing to this statement, all versions before *St. Jerome* are also called "*Itala*," in contradistinction to the revision of the Bible by Jerome, called the *Vulgate.*

The most important Codices are:

a) for the **Gospels:**

Cod. Palatinus = e	**Cod. Curiensis = a^2**
Cod. Bobiensis = k	**Cod. Usserianus I = r^1**
Cod. Vercellensis = a	**Cod. Usserianus II = r^2**
Cod. Veronensis = b	**Speculum Ps. Aug. = m**
Cod. Colbertinus = c	**Cod. Rehdigeranus = l**
Cod. Bezae = d	**Cod. Vindobonensis = i**
Cod. Corbeianus = ff^2	**Cod. Claromontanus = h**
Cod. Brixianus = f	**Cod. Sangermanensis I = g^1**
Cod. Monacensis = q	**Cod. Sangermanensis II = g^2**

b) for the **Acts:**

Cod. d = the Latin text of D = **Cod. Bezae**
Cod. e = the Latin text of E = **Cod. Laudianus**
Cod. g = Gigas holmiensis

c) for **Paul's Epistles:**

d = the Latin of D^p = **Claromontanus.**
c, f, g = the Latin of E, F, G.

d) for the **Catholic Epistles** and **Apocalypse:**

m = (**Speculum**).
h = Cod. Floriacensis.

As the research work is not yet concluded, we may still distinguish three different groups, although in all probability a larger number of textual types is to be accepted:

aa) The **African Version,** accords with the Biblical quotations of Cyprian, Arnobius, Optatus, etc.;

bb) The **European Version,** which may or may not be an amended edition of the African text;

cc) The **Italian Version,** supposed to be a revision of the European text, reflected by the quotations of Augustine.

Hence the triple group is more correctly summarized under the title "*Pre-Hieronymian*" or "*Old Latin text*" than by "Itala."

2. Important "Itala" Codd.

a) for the **African Version:**

Cod. e = Palatinus, Vth cent. A Gospel Cod.

Ed. BELSHEIM, *Ev. Palat.*, Christiania, 1896.

Cod. k = Bobiensis, Vth-VIth cent. A Gospel Cod.

Ed. J. WORDSWORTH, *Old Latin Biblical Texts, No. 2*, Oxford, 1886.

Cod. h^2 = Floriacensis, VIIth cent., a palimpsest in Paris.

(For Acts, Apoc., I. and II. Pet., I. John.)

b) for the **European Versions:**

Cod. a = Vercellensis, IVth cent. A Gospel Cod.

Ed. A. GASQUET, *Cod. Vercellensis* (*Collectanea Biblica Lat., III.*), Rome, 1915.

Cod. b = Veronensis, Vth cent.

Ed. E. S. BUCHANAN, *The Four Gospels from the Codex Veronensis* (*Old Latin Biblical Texts, No. 6.*) London, 1911.

Cod. c = Colbertinus, XIIth cent. A Gospel Cod.

Ed. BELSHEIM, *Codex Colbertinus Parisiensis*, Christiania, 1888.

Cod. d = Bezae, the Latin text of it. Vth-VIth cent.

Ed. SCRIVENER, *Codex Bezae*, Cambridge, 1864.

Cod. ff^2 = Corbeiensis, IIId-IVth cent. A Gospel Cod.

Ed. E. S. BUCHANAN, *The Four Gospels from the Codex Corbeiensis* (*Old Latin Bibl. Texts, No. 5*), London, 1907.

Cod. h = Claromontanus, IVth-Vth cent. Only for Matth.

Cod. i = Vindobonensis, VIIth cent. For Luke and Mark.

Cod. l = Rehdigeranus, VIIth-VIIIth cent. A Gospel Cod.

Ed. H. J. VOGELS, *Codex Rehdigeranus* (*Collectanea Biblica Latina, II*), Rome, 1913.

c) for the **Italian Version:**

Cod. f = Brixianus, VIth cent. A Gospel Cod.

Cod. q = Monacensis, VIth-VIIth cent. A Gospel Cod.

d) Codd. which present **mixed readings:**

Cod. g^1 = Sangermanensis I., IXth cent. A Gospel Cod.

Cod. g^2 = Sangermanensis II., Xth cent. A Gospel Cod.

Cod. δ = Sangallensis, IXth cent. A Gospel Cod. Etc.

Cf. SCRIVENER, *A Plain Introduction*, etc.

B. The Vulgate.

LITERATURE

S. BERGER, *Histoire de la Vulgate pendant les Premiers Siècles du Moyen Age*, Paris, 1893.

F. CHAPMAN, *Notes on the Early History of the Vulgate Gospels*, Oxford, 1908.

F. KAULEN, *Geschichte der Vulgata*, Mainz, 1868.

BAINVEL, *De Scriptura Sacra*, Paris, 1910.

TEXTS

J. WORDSWORTH and J. WHITE, *Novum Testamentum Domini nostri Jesu Christi secundum Editionem Sancti Hieronymi ad Codicum Manuscriptorum Fidem rec.*, Oxford, 1889 ff.

Monachorum Ord. S. Benedicti, *Collectanea Biblica Latina* (Gasquet).

1. **Origin.** Since the Old Latin recensions differed so widely that it could be said, "*Tot sunt paene, quot codices,*" **St. Jerome,** by order of Pope Damasus, undertook an amended edition of the Latin Version. His principle was to respect the existing text wherever possible, but to prefer those MSS. which agreed "*cum graeca veritate.*" As he accepted the *Canones* of *Eusebius*, the presumption is that his MSS. also went back to Eusebius.

   He began his *revision* about 384, with the Gospels, then undertook the rest of the N. T. books, and finished the whole Bible, ca. 405. But we have no proof that in the N. T. he *corrected* much more than the Gospels. Though not an official edition, it gained steadily in importance and finally received the title "*Vulgate,*" as the most popular text. (**Isidore of Seville,** *De Div. Off.*, I. 12: "*Hieronymi editione generaliter omnes ecclesiae usque quaque utuntur.*")

   Cf. E. MANGENOT, *Les MSS. Grecs des Évangiles Employés par S. Jerome, Rev. des Sciences Éccl.*, 1900.

2. **Corrections.** St. Jerome's revision retained admixtures of Old Latin readings, and the variants multiplied in the course of time.

   a) Therefore **Charlemagne** (797) ordered **Alcuin** to edit a uniform text according to the best MSS. This task was finished in 801.

A number of MSS. of the Alcuin Bible are still preserved (British Museum, Paris, Rome, Bamberg), the best Cod. being Cod. Vallicellanus in Rome.

b) Another revision along Spanish MSS. was made by Bishop **Theodulph of Orleans** (787-821).
Of this, too, some copies are preserved (British Museum, Paris).

c) Another noteworthy revision stands to the credit of **Stephen Harding,** Abbot of Citeaux; it was completed 1109 for his own congregation.
His copy is preserved in 4 vols., at Dijon.

d) Of great importance became the so-called **"Correctories,"** in which the correct readings were collected. Especially active in this work was the **University of Paris.** (*Correctio Bibliae Parisiensis* [1226], and the *Correctorium Sorbonicum*). During the 15th century the Parisian text prevailed in the MSS.

3 **The Printed Vulgate.** The first printed Bible bearing a date is that of 1462. During the 15th and 16th centuries several hundred editions were printed with innumerable variants.

The first critical edition of the Bible was published by **Stephanus,** 1528. His later edition, 1538-40, became the basis of our official Vulgate.

4. **The Council of Trent** (April 8, 1546) declared, "*ut haec ipsa vetus et vulgata editio . . . in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro* **authentica** *habeatur,*" *i.e.*, sufficient

for *proof;* and ordered its revision and careful impression (*"ut . . . quam emendatissime imprimatur"*).

Cf. A. MAICHLE, *Das Dekret De Editione et Usu Sacrorum Librorum, seine Entstehung und Erklärung*, Freiburg i. Br., 1914.

5. **The Official Edition.**

a) Accordingly the first official edition was published by order of **Sixtus V, 1590** (**Sixtina**), based chiefly on Stephanus' edition. But because of its numerous mistakes it was withdrawn after the death of the Pope in the same year, and

b) replaced **1592** by the **Clementina,** published by order of **Clement VIII.** In 1593 and 1598 new editions appeared with corrections.

Cf. H. HÖPFL, *Beiträge zur Geschichte der Sixto-Clementinischen Vulgata*, Freiburg i. Br., 1913.

FR. AMANN, *Die Vulgata Sixtina von* 1590, Freiburg i. Br., 1913.

LE BACHELET, *Bellarmin et la Bible Sixto-Clémentine*, Paris, 1911.

WHITE, in *Hastings' Dictionary of the Bible.*

VERCELLONE, *Variae Lectiones Vulgatae Latinae*, Romae, 1860-64.

6. **Restoration of the Original Vulgate Text.**

Since the official Vulgate Text is not without textual mistakes

a) **Wordsworth** and **White** undertook to restore by extensive studies the original text of Jerome. In 1889 the publications began with the Gospel of St. Matthew. So far the text has appeared up to Romans *incl.* An "Editio minor" of the whole N. T. has been edited by White.

b) **Pope Pius X** entrusted the systematic restoration of Jerome's Vulgate to the **Order of St. Benedict.** The preparatory studies are being published in the *Collectanea Biblica Latina.*

7. **Single MSS. of the Vulgate.** They are very numerous. Among the more important are:

   a) **Cod. Amiatinus** (=**am**) about 700 A.D., containing the whole Bible, perhaps the best Vulgate Cod., probably the work of Abbot Ceolfrid of Wearmouth (+716).

Ed. K. TISCHENDORF, *Novum Testamentum Latine e Codice Amiatino*, Leipzig, 1850.

   b) **Cod. Fuldensis** (=**fuld**), VIth cent., written by order of Victor of Capua, contains the N. T., the Gospels being in the form of a harmony, preserved at Fulda. The old German "Heliand" is based on it (about 825).

Ed. E. RANKE, *Codex Fuldensis*, Marburg, 1868.

   c) **Cod. Harleianus** (=**harl**), VIth-VIIth cent.

   d) **Cod. Gatianus** (=**gat**), VIIIth cent.

Ed. HEER, *Evangelium Gatianum*, Freiburg, 1910.

8. Also here **different groups** may be distinguished.

   a) The **Italian group,** with the interesting Cod. Fuldensis and Cod. Harleianus.

   b) The **Spanish group,** with Cod. Cavensis and Cod. Toletanus.

   c) The **Irish group,** with the "*Book of Kells*" and the "*Book of Armagh*," both similar to Amiatinus.

   d) The **English group,** with Cod. Amiatinus, written at Wearmouth, the "*Lindisfarne Gospels*," similar to Amiatinus, the "*Corpus Christi College Gospels*."

   e) The **Alcuin group.** Cf. "Corrections" above.

   f) The **Theodulphian group.** Cf. "Corrections."

   g) The **Harding group.** Cf. "Corrections."

9. Vulgate Editions.

a) M. HETZENAUER, *Biblia Sacra Vulgatae Editionis Sixti V. Pont. Max. iussu Recognita et Clementis VIII. Auctoritate Edita,* Ratisbon and Rome, 1914.
b) A. GRAMMATICA, *Bibliorum Sacrorum iuxta Vulgatam Clementinam Nova Editio,* Milan, 1914.
c) H. J. VOGELS, *Novum Test. Graece et Latine,* Düsseldorf, 1922.
d) WHITE, *Novum Testamentum Latine,* etc., Oxford, 1911.

2. The Syriac Versions

LITERATURE

R. DUVAL, *La Litérature Syriaque,* Paris, 1899.
F. C. CONYBEARE, *The Growth of the Peshitta-Version of the N. T.* (*Am. Journal of Theol.,* 1897).

a. The Peshitta (= Syrpesh) = the *simple, i.e.,* probably the "ordinary," in contradistinction to the composite Syriac version of the Diatessaron. It bears this name since the IXth or Xth century. Its author is probably Rabulas of Edessa (435). The MSS. for this translation are old and numerous, many from the Vth and VIth cent. The so-called five Antilegomena (II Peter, II and III John, Jude, and Apocalypse) are missing.

EDITIONS

a) of the **whole N. T.:**

BRITISH AND FOREIGN BIBLE SOCIETY, *The New Testament in Syriac,* London, 1920.

b) of the **Gospels only:**

G. H. GWILLIAM, *Tetra-evangelium Sanctum iuxta simplicem Syriorum versionem,* Oxford, 1901.

c) A new critical edition of the Peshitta by the *Pontifical Biblical Institute, Rome,* is in preparation.

The Peshitta was for a long time held to be the oldest preserved Syriac translation and regarded as the most important. A new field was opened by the discovery of the

b. Cod. Curetonianus (= syrcur or sy^{c}), published in 1858 by the discoverer, **W. Cureton,** who believed it to be the original of St. Matthew. In spite of contradicting opinions it must be regarded as the oldest Syriac text.

EDITIONS

W. Cureton, *Remains of a Very Ancient Recension of the Four Gospels in Syriac hitherto unknown in Europe*, 1858.

LITERATURE

Baethgen, *Der griechische Text des Cureton'schen Syrers wiederhergestellt*, Leipzig, 1885.

Bonus, *Collatio Codicis Lewisiani Rescripti Evangeliorum Syriacorum cum Codice Curetoniano*, Oxonii, 1896.

A new phase in the history of the Syriac text began with the discovery of the.

c. Cod. Syrus Sinaiticus (= syrsin or sy^{s}) 1892 by **Mrs. A. S. Lewis** and **Mrs. M. D. Gibson,** published 1894 by *Bensly*, *Burkitt*, and *Harris*. This text must be regarded as a *revision* of the Curetonian text. It is especially important because of the peculiar passage in **Matth. I, 16,** not found in any other MS. (Ἰωσὴφ ἐγέννησεν τὸν Ἰησοῦν τὸν λεγόμενον Χριστόν), which is frequently exploited against the virgin birth of Christ. Remarkable also are its *omissions: i.e.*, of the *last* 12 *verses of Mark*, of the *bloody sweat* (Luke XXII, 43 f), the *pericope of the woman taken in adultery* (John VII, 53-VIII, 11), and the *reconciliation of Pilate with Herod* (Luke XXIII, 10-12).

EDITIONS

Bensly-Harris-Burkitt, *The Four Gospels in Syriac*, Cambridge, 1894.

F. C. Burkitt, *Evangelion da Mepharreshê*, Cambridge, 1904.

A. S. Lewis, *The Old Syriac Gospels or Evangelion da Mepharreshê*, London, 1910.

d. Tatian renders the problem of the Syriac version even more complicated. He wrote (about 170) a Greek Gospel harmony, the so-called Diatessaron = τὸ διὰ τεσσάρων εὐαγγέλιον, which was translated into Syriac and remained in high favor with the Syrians until the Vth century. The Syriac text is not preserved, but it can be reconstructed.

1) from an *Arabic Gospel harmony* (Xth cent.).

LITERATURE

HILL, *The Earliest Life of Christ*, 1910 (a translation).
HOGG, *The Diatessaron of Tatian*, Edinburgh, 1903.
CIASCA, *Tatiani Evangeliorum Harmoniae arabice*, Rome, 1888.

2) from a *Latin Harmony*, given in the *Cod. Fuldensis* (VIth cent.), both based on Tatian's Harmony, with corrections and modifications.

3) from the *Armenian translation of a commentary to the Diatessaron of Ephrem* of Edessa (373), published in Latin by J. B. *Aucher*, ed. by G. *Mösinger* (*Evangelii Concordantis Expositio Facta a S. Ephraemo doctore Syro*, 1876).

4) from *quotations of Aphraates* the Syrian.

LITERATURE

M. MAHER, S. J., *Recent Evidence for the Authenticity of the Gospels: Tatian's Diatessaron*, London, 1893.
A. HOBSON, *The Diatessaron of Tatian and the Synoptic Problem*, Chicago, 1904.
ZAHN, *Tatian's Diatessaron*, Erlangen, 1887.
BURKITT, *St. Ephraim's Quotations from the Gospel*, Cambridge, 1907.

e. The Philoxenian Version (= syrphil), made by Polycarp for Bishop Philoxenus of Mabug, 508. It contains the Antilegomena, wanting in the Peshitta. Fragments only remain.

Cf. I. H. HALL, *Syriac Manuscripts, Gospels of a Pre-Harkleian Version*, 1883.

f. **The Harkleian Version (= syrheracl),** made 616 by *Thomas of Harkel,* a revision of the *Philoxeniana,* extant in ca. 50 MSS. It was published *erroneously* as the Philoxenian version by J. WHITE, *Sacrorum Evangeliorum Versio Syriaca Philoxeniana,* Oxford, 1878; and *Actuum Apostolorum et Epistolarum tam Catholicarum quam Paulinarum Versio Syriaca Philoxeniana,* Oxford, 1779 and 1803. Slavish adherence to the Greek, against the Syriac idiom, is its characteristic, and it is thus an important witness for the underlying Greek text. The interpolations in the *Acts* are similar to those of Cod. D.

g. **The Palestinian Version (= syrpal),** formerly known only by a Lectionary of the Gospel from 1030, in the Vatican.

F. R. Harris and **Mrs. Lewis** discovered two more MSS. of it on Mount Sinai. The language departs from the usual Syriac and has closer affinity with the Aramaic. It is a translation from the VIth century.

Ed. A. S. LEWIS and M. D. GIBSON, *The Palestinian Syriac Lectionary of the Gospels re-edited from two Sinai MSS. and from P. de Lagarde's edition of the "Evangeliarium Hierosolymitanum,"* London, 1899.

Note on Tatian's Relation to the Old Latin and Syriac Versions

LITERATURE

F. H. CHASE, *The Syro-Latin Text of the Gospels,* London, 1898.

H. J. VOGELS, *Die Harmonistik im Evangelientext des Codex Cantabrigiensis,* Leipzig, 1910.

H. J. VOGELS, *Die altsyrischen Evangelien in ihrem Verhältnis zu Tatian,* Freiburg, 1911.

H. J. VOGELS, *Beiträge zur Geschichte des Diatessaron im Abendland,* Münster, 1919.

From the dissertation of *Chase* it had become evident that the Syriac, the Old Latin version, and the text of Cod. D = Bezae are interrelated, showing altogether the same *harmonistic* character.

As far as can be seen now, esp. from the investigation of *Vogels*, the explanation lies in the fact that of *Tatian's* (originally Greek) *Diatessaron* existed in all probability an early Latin translation which influenced the entire Old Latin version and, in its Syriac garment, the Syriac translation.

3. The Coptic or Egyptian Versions.

LITERATURE

H. Hyvernat, *Études sur les Versions Coptes de la Bible*, *RB*, 1896 and 1897. Continued by Vaschalde, *RB*, 1919.

Cf. "*Versions of the Bible*" in the *Catholic Encyclopedia.*

F. Robinson, *Egyptian Versions*, in *Hastings' Dictionary of the Bible.*

v. Soden, *Die Schriften des N. T.*, §337.

"Coptic" is an Arabic transformation of Αἰγύπτιος, and therefore the "Coptic" versions are more correctly called *Egyptian.* We distinguish *three groups*:

1) The Version of **Upper Egypt,** the so-called **"Sahidic"** or **"Thebaic"** version, probably the oldest, originating in a monastery of Pachomius, IIId-IVth centuries.

Ed. a) for the *Gospels:* G. Horner, *The Coptic Version of the New Testament in the Southern Dialect, otherwise called Sahidic or Thebaic*, 3 vols., Oxford, 1911.

b) for the *Acts:* Budge, *Coptic Biblical Texts in the Dialect of Upper Egypt*, London, 1912.

c) for the Pauline Epistles: Horner, *The Coptic Version of the New Testament*, Vol. IV and V: *The Epistles of St. Paul*, Oxford, 1920.

2) The Version of **Lower Egypt,** the so-called **"Bohairic"** or **"Memphitic"** version, the Coptic version *par*

excellence, based on good Greek MSS., similar to B, IIId-IVth centuries.

Ed. G. HORNER, *The Coptic Version of the New Testament in the Northern Dialect, otherwise called Memphitic or Bohairic*, 4 vols., Oxford, 1898 and 1905.

3) The Versions of **Middle Egypt**, *i.e.*, of the districts of ancient Memphis, Fajjum, Achmim:
   a) the *Fajjum version*,
   b) the *Achmim version*,
   existing in fragments only.

4. The Ethiopic Version.

LITERATURE

R. H. CHARLES, *Ethiopic Version*, in *Hastings' Dictionary of the Bible*.

Its date is not known with certainty, but may be assigned to the Vth-VIIth centuries.

The first edition, printed in Rome, 1548-49, reprinted in Walton's Polyglot, has no critical value.

The same must be said of the edition by the British and Foreign Bible Society, London, 1826-30, by Pell Platt.

The edition has been revised by Praetorius, Leipzig, 1899.

5. The Armenian Version.

LITERATURE

F. C. CONYBEARE, *Armenian Version of the N. T.*, in *Hastings' Dictionary of the Bible*.

According to one legendary tradition this version was made, after the Greek original, by two disciples of the Patriarch Mesrop, 433; according to another, by the Patriarch Sahac, 406. The translation shows Syrian influence. One MS., that of Etschmiazin, 986, has a special bearing on the disputed **ending of Mark**, for it

carries, after Mark XVI. 8, the inscription *of the Presbyter* Eritzov (Ariston).

Ed. J. Zohrab, *Novum Testamentum Armenice Editum*, Venice, 1789.

6. The Georgian Version.

LITERATURE

F. C. Conybeare, *American Journal of Theology*, I, 883 ff.

Th. Kluge, *Die georgischen Übersetzungen des Neuen Testamentes*, *Zeitschrift für ntl. Wissenschaft*, XII, 344 ff.

It shows close relationship with the Armenian version, and is supposed to date from the VIth century.

The first edition appeared at Moscow in 1743. A critical edition began to appear in 1910 at Petrograd.

7. The Arabic Version.

LITERATURE

F. C. Burkitt, *Arabic Versions*, in *Hastings' Dictionary of the Bible.*

The version is of late date and derived partly from the Greek original, partly from Syriac and Coptic versions. The oldest MS. belongs to the IXth century.

Ed. *Studia Sinaitica* (Cambridge):

An Arabic version of the Epistles of St. Paul to the Romans, etc. (M. Gibson, 1894).

An Arabic version of the Acts of the Apostles and the seven Catholic Epistles (1899).

The Arabic translation of Tatian's Diatessaron has been edited by Ciasca, *Tatiani Evangeliorum Harmoniae Arabice*, Rome, 1888.

A complete Arabic Bible has been published in Rome: *Biblia Sacra Arabica*, Rome, 1671. (*Ad usum ecclesiarum orientalium.*)

8. The Persian Version.

LITERATURE

Gregory, *Textkritik*, 575.

This version is of late origin, but cannot be dated with certainty.

9. The Gothic Version.

LITERATURE

W. STREITBERG, *Die gotische Bibel*, Heidelberg, 1908.

It is the work of *Ulfilas*, Bishop of the Goths, hence of the IVth century. The translation is made from the Greek original. Seven codices of the text are known, of which the most famous is the *Codex Argenteus* of Upsala, Vth century.

Ed. The best edition is that of W. STREITBERG, *Die gotische Bibel*, Heidelberg, 1908.

10. The English Version.

1) Non-Catholic.

LITERATURE

KENYON, *Our Bible and the Ancient Manuscripts*, London, 1895.

SCHAFF, *A Companion to the Greek Testament and the English Versions*, New York, 1892.

a) Several translations preceded the so-called "*Authorized Bible*." Of importance for the future were:
   α. The *Tindale Bible*, 1526 (N. T.).
   β. *The Coverdale Bible*, 1535.
   γ. The *Geneva Bible*, 1560.
   δ. The *Bishops' Bible*, 1568.

b) **"The Authorized Version,"** 1611, based essentially on the Bishops' Bible, is supposed to be a translation of the original Greek and Hebrew, but is full of unintentional and intentional errors. The English is excellent, but the critical value of the edition is small. It is dedicated to King James I, hence also called "King James' Bible."

c) The **"Revised Version,"** edited through the cooperation of English and American scholars.

The New Testament appeared in 1881; being an entirely new translation rather than a revision of King James' Bible, it was not received favorably. The Old Testament, 1885, shows fewer alterations. But neither the Oxford-Cambridge edition, nor the New York "*American Standard*" edition (1901) is satisfactory, although the latter is to be preferred, esp. because of the addition of references to parallel passages.

LITERATURE

ROBERTS, *Companion to the Revised Version of the N. T.*, New York, 1881.

2) Catholic.

LITERATURE

NEWMAN, *Tracts Theological and Ecclesiastical*, ch. VII, London 1891.

a) The **Douay Version,** thus called after Douay, France, where an English Catholic college was founded for missionary work in Protestant England. The college was transferred to Rheims, where the *New Testament* was finished (1582), which is therefore also called "The Rheims New Testament." The Old Testament was published 1609-10. The Douay Bible is based entirely on the Vulgate, but is excessively literal and has no critical value.

b) In the course of time several revisions of the Douay Bible appeared, the most noteworthy being that of **Bishop Challoner** (1750), which was, to all intents and purposes, a new translation. Modern editions are founded on this revision, *e.g.*, the Bible of **Archbishop Kenrick,** Baltimore (1849-60).

c) Since 1898 the *Gospels* are available in a very good translation from the Greek by *F. A. Spencer.*

d) Since 1914 a new and excellent translation with critical notes appears in London as "*The Westminster Version of the Sacred Scriptures.*"

IV. Liturgical Books.

LITERATURE

GREGORY, *Canon and Text of the New Testament*, Edinburgh, 1907.
F. W. BURGON, *The Last Twelve Verses of the Gospel according to St. Mark*, Oxford, 1871.

1. **Importance.** Although these documents, as *official* text-books, represent first-class information on the original text, their investigation is grossly neglected. We distinguish the *Lectionaries* and *other liturgical books.*

2. **Lectionaries.** Originally complete MSS. were used for the purpose of the Lectionary system of the divine services, and the single pericopes were marked at the margin. Emperor Constantine ordered 50 Biblical MSS. from Eusebius for use in the churches at Constantinople.

Cf. EUSEBIUS, *Vita Const.*, IV, 36.

In course of time these pericopes were collected into special books, called *Lectionaries*, and these again divided into *Evangeliaria*, containing sections of the Gospels, and *Epistolaria*, containing parts of the Epistles. Sometimes they were written in two different languages. Whereas the extant Lectionaries do not go back further than to the Vth or VIth century, the system itself is older and known already to Augustine, Cyril of Alexandria, etc. Dr. Gregory counts 1540 Lectionaries still preserved.

3. Besides the Lectionaries we possess **other liturgical books** with Biblical texts, *e.g.*, the *Breviarium* and the *Missale* in the Roman Church, the μνημαῖον or τριῴδιον in the Greek Church.

V. Patristic Quotations

LITERATURE

GREGORY, *Canon and Text of the New Testament*, 1907.
The New Testament in the Apostolic Fathers, by the Oxford Society of Historical Theology, 1905.

1. **Importance.** Since the Bible was the main subject of the early ecclesiastical writers and a great number of them wrote at a date earlier than that of our oldest MSS., the Patristic quotations are of the utmost importance for the textual criticism of the Sacred Books. Yet, these *Patristica* must be treated with caution, as they are very often quoted, not verbatim but from memory.
2. **Especially prominent** are: Justin, Irenaeus, Clement of Alex., Origen, Eusebius, Chrysostom, Jerome, Hilary, Theodoret. Of special value are collections of Biblical passages, like the *Testimonia ad Fortunatum* of **Cyprian** or the *Speculum*, attributed to **Augustine.** Even the writings of heretics frequently offer welcome aid in reconstructing the original text.
3. **Catenae.** Many MSS. present the Biblical text in the middle of the page, surrounded by Patristic commentaries. They are called "*catenae*" and their worth is on a par with the usual Patristic quotations.
4. In balancing Patristic quotations the first requisite is a good edition. Migne, *Patrologiae Cursus Completus*,

1844-66, though defective, still remains indispensable. The best modern editions are:

a) for the **Greek Fathers**: The ante-Nicene writings published by the Berlin Academy, beginning 1897.

b) for the **Latin Fathers**: The "Corpus Scriptorum Eccl. Latinorum" of Vienna, beginning 1866.

c) for the **Syriac Fathers**: Graffin, *Patrologia Syriaca*, beginning 1894.

ENGLISH TRANSLATIONS

ROBERTS-DONALDSON, *The Ante-Nicene Christian Library*, ed. by Coxe, 1884-86.

SCHAFF-WACE, *Select Library of Nicene and Post-Nicene Fathers*, 1886-90.

The best guide for an intelligent study of the Fathers is: O. Bardenhewer, *Geschichte der altchristlichen Literatur*. Cf. also SMITH-WARE, *A Dictionary of Christian Bibliography*.

VI. The Printed Text and Textual Criticism

LITERATURE

SCHAFF, *A Companion of the Greek Testament*, New York, 1892.
E. REUSS, *Bibliotheca Novi Testamenti Graeci*, Braunschweig, 1872.
SCRIVENER, *A Plain Introduction*, etc., London, 1894.
COPINGER, *The Bible and Its Transmission*, etc., London, 1897.

A. The oldest printed editions

1. The Latin Bible was privileged to be the first book printed. (Mayence, 1453-56.)

2. Not until 1514 was the Greek N. T. printed for the first time, under the auspices of **Cardinal Ximenes** and with the assistance of the theologians of the University of Alcala (Complutum), as the 5th

volume of the Complutensian Polyglot, but it did not appear until 1520.

3. Meanwhile (1516) **Erasmus** of *Rotterdam* had published a hurried (*"praecipitatum verius quam editum"* according to this own words) edition of the N. T. through the printer J. Froben at Basle, followed by four more editions, 1519, 1522, 1527, 1535. His work rested on the authority of only two MSS. of the XVth century for the Gospels, and on two others for the Epistles. The edition of 1519 was used by Luther. That of 1522, like the Complutensian Polyglot, contained the famous *"Comma Joanneum"* (I John V. 7). Both Ximenes and Erasmus consulted only late MSS.

4. Be that as it may: they paved the way for the editions of the Parisian bookseller **Robert Stephanus,** 1546, 1549, 1550, 1551, who employed more and better MSS. The third edition of Stephanus, called the *"editio regia"* and republished in the 4th edition, became the basis for the *"textus receptus."* The 4th edition has the division into verses still in vogue today.

5. **Theodore Beza** reproduced in his ten editions (1565-1604) mainly the 4th edition of Stephanus.

6. Beza's edition was used in turn by the printer **Abraham Elzevir** of Leyden for his editions, 1624 and 1633. The remark in the preface to the edition of 1633: *"Textum ergo habes nunc ab omnibus receptum,"* gave rise to the title *"textus receptus,"* and it really became the popular Bible.

7. Meanwhile various **Polyglots** began to reproduce the texts:
   a) the **Polyglot of Antwerp,** 8 vols., published by the bookseller Plantinus, 1569-73, is based on the Complutensian Polyglot.
   b) of the **Parisian Polyglot,** 10 vols., published by Michel le Jay, the N. T. appeared 1630-33.
   c) the most important was the **London Polyglot,** 6 vols., published by Bryan Walton, 1657, his Greek N. T. text being based on R. Stephanus.

Modern Polyglots:

a) **Stier und Theile,** Bielefeld, 1846.
b) **F. Vigouroux,** Paris, 1908.

B. Textual Criticism

The study of textual criticism began in earnest about the middle of the 17th century through the collection of variants to the Elzevir and Stephanus Bibles.

1. **Landmarks** are the editions of **J. Fell** (Oxford, 1675) and **J. Mill** (Oxford, 1707).
2. Important **progress** was made by **R. Bentley** (1742), who unfortunately could not accomplish his great plan.
3. The work of English scholars was taken up by the German **J. A. Bengel,** who first distinguished **groups** and **families** among the MSS: (a) the "*Asiatic*" and (b) the "*African*" family. (His *Notitia* N^i T^i G^i appeared in 1734).
4. A beacon in N. T. criticism is **J. Wettstein, the** inventor of *identifying ciphers* for the MSS. and an indefatigable collector of critical material for

the N. T. His *Prolegomena* (1751) remain indispensable to this day. But he had no perception of the value of the Vulgate.

5. **J. J. Griesbach** (1745-1812) continued on the principles of Bengel. He distinguishes *3 groups:* (a) the *Western* (D and Itala, etc.), (b) the *Alexandrian:* C, K, etc., (c) the *Byzantine* family, including nearly all codices.

6. **J. M. Scholz's** valuable edition (1830-36) distinguishes only 2 *texts:* (a) the *Alexandrian*, (b) the *Byzantine*. However, all these text-critical attempts, including others of minor importance (Toinard, 1707, Matthäi, 1781-88, Lloyd, 1828, etc.) depend more or less on the "*textus receptus*."

7. The *break with the "textus receptus"* was accomplished by the Berlin philologist **K. Lachmann** (editions 1831, 1842, 1850), who undertook to reconstruct the text of the IVth century, assuming
   a) an *oriental recension* (ABC, etc.) and
   b) an *occidental recension* (DEG, abc, etc.)
   His principle was: The older the MS. the more valuable its text.

8. Further advance was made by **K. Tischendorf,** the discoverer of Cod. ℵ. His text is based in the main on ℵ B, with preference for ℵ. Of all his editions the most famous is his "*Editio octava critica major* (2 vols., 1864-1872), with the *Prolegomena* of *Gregory* (Leipzig, 1894), reëdited by *v. Gebhardt* with the variations of Tregelles and Westcott-Hort. It is a standard critical work of permanent value.

9. Similar to his text is the edition of **S. P. Tregelles** (1857-69). For his Vulgate text he used the *Codex Amiatinus*.

10. A new epoch was begun by the Cambridge Professors **Westcott** and **Hort** (1881), whose edition was based on the critical works especially of Tischendorf and Tregelles. They distinguished *4 groups* of texts:
   a) the *Neutral* text (in B, less pure in ℵ) with only a few changes of the original.
   b) the *Western* text (in D, *vetus latina*, *vetus Syra*), which came from Syria to the West before 200. It resulted from a paraphrastic work. This text is quoted by Justin, Irenaeus, and Eusebius.
   c) the *Alexandrian* text, distinguished by linguistic smoothness, contained in older Uncials, *e.g.*, A, some Minuscules, the Egyptian versions, the Alexandrian Fathers, esp. Origen.
   d) The *Syrian* text, originating in Syria at about 300, spread abroad from Constantinople, represented mostly by the younger Uncials and the majority of the Minuscules, and quoted by Christian writers from the time of Chrysostom. It became the "*textus receptus*," but departs farther from the original than the other text-groups.

LITERATURE

WESTCOTT-HORT, *The N. T. in the Original Greek*, American edition, New York, 1882.

11. **B. Weiss** arrived at similar conclusions in his edition, 1902. B is preferred.

12. Finally **H. v. Soden** collected all the immense material of MSS. in a new apparatus and edition, pub-

lished in his monumental work: *Die Schriften des Neuen Testamentes in ihrer ältesten erreichbaren Textgestalt*, Berlin, 1902-13. The text appeared in 1913. He distinguishes *three families*:

a) the *Egyptian* text, or recension **H** (of Hesychius), represented by ℵ B C, etc., about 50 MSS., Papyrus fragments, Egyptian versions, Athanasius, Didymus, Cyril of Alexandria.

b) the *Palestinian-Jerusalemic* text, or recension **I** (of Pamphilus of Caesarea), represented by D, E, the Ferrar group, the Syriac translations, the Vetus Latina, Eusebius, Cyril of Jerusalem.

c) the *Antiochian* text, or recension **K** (Koine text, of Lucian of Antiochia), represented by Ω, etc., the Peshitta, the Gothic version, Chrysostom, the Cappadocians, Theodoret of Cyrus. It became the "*textus receptus*," spreading from Constantinople, after the XIIth century.

The original text is represented by the common archetype H-I-K. It is worthy of note that the so-called *Western* text has no independent place in *v. Soden's* system, but is included in the I-recension.

13. A summary of the studies of Lachmann, Tregelles, Tischendorf, and B. Weiss is furnished in the edition of **F. Weymouth,** *The Resultant Greek Testament*, London, 1886.

14. The edition of **A. Souter,** *Novum Testamentum Graece*, Oxford, 1910, is valuable on account of its splendid critical apparatus.

15. The editions of **Fr. Brandscheid** (1906-7) and **M. Hetzenauer** (1904) leave much to be desired.

16. The edition of **E. Nestle** (1912), based on the summary result of the studies of Tischendorf, Westcott-Hort, B. Weiss, Weymouth (B. Weiss decides in doubtful cases), is helpful but not reliable.
17. The best edition for practical use is **Vogels'** *Novum Testamentum Graece et Latine*, Düsseldorf, 1922.

C. Result

The work of v. Soden is to a great extent a confirmation of the critical studies of Westcott and Hort.

I. The outstanding conclusion is that, despite the most critical investigations, the text of the **New Testament remains essentially the same** as represented in the **"textus receptus."**

II. Three main families or groups seem to be discernible in the text material.

III. But the difficulty begins with the so-called **Western,** perhaps more correctly called the **Syro-Latin** text, as suggested by Chase.

LITERATURE

F. Harris, *Four Lectures on the Western Text of the New Testament*, 1894.
F. H. Chase, *The Syro-Latin Text of the Gospels*, London, 1898.
C. E. Hammond, *Outlines of Textual Criticism*, Oxford, 1902.
H. J. Vogels, *Beiträge zur Geschichte des Diatessaron im Abendlande*, München, 1919.

1) This text is **represented** by **D.E.G.Θ.,** etc., the famous **Ferrar group,** the **Vetus Latina, Vetus Syra, Irenaeus, Justin, Cyprian, Tertullian, Aphraates, Tatian, etc.,** and its independent worth cannot easily be gainsaid.
2) *Some examples* may illustrate the seriousness of the problem:

a) Of greatest interest is the *enigma of the Acts*, where the Syro-Latin text exhibits readings so different as to suggest an original double edition.

LITERATURE

H. Coppieters, *De Historia Textus Actorum Apostolorum*, Lovanii, 1902.

F. Blass, *Philology of the Gospels*, London, 1898.

b) After *Matthew XX*, 28 the Syro-Latin text has a very extensive "*interpolation*," which is missing in the "*textus receptus*."

c) A *considerable number* of cases where the Syro-Latin text presents a reading entirely different from the other text-groups are collected in Chase, *The Syro-Latin Text*, etc.

The solution of the problem seems to be given in the excellent investigations of **Vogels**, which make Tatian's **Diatessaron** (or better **Diapente**, *cf.* preface to *Codex Fuldensis*) responsible for the startling peculiarities of the "Syro-Latin" text.

D. Principles of N. T. Criticism

LITERATURE

Westcott-Hort, *The New Testament in the Original Greek*, American edition, New York, 1882.

Hammond, *Outlines of Textual Criticism*, etc., Oxford, 1902.

Mitchell, *The Critical Handbook of the Greek New Testament*, New York, 1896.

Harnack, *Zur Revision der Prinzipien der neutestamentlichen Textkritik*, 1916.

Hetzenauer, *De Recognitione Principiorum Criticae Novi Testamenti secundum Adolfum de Harnack*, 1920.

The following principles *cannot be applied mechanically*,

or with infallible certainty, as the circumstances of an individual case may require additional considerations.

I. **Principles of External Evidence.**

1. The *numerical contraposition* of MSS. cannot be considered as a satisfactory and successful method of text criticism.
2. But the **sensus communis** of all the earliest MSS., Versions, Liturgical Books, and Patristic quotations establishes the content of the original text to a certainty.
3. The *harmony* observed in MSS. from *different textual groups* and different localities is of decisive weight.
4. Likewise the evidence from *Liturgical Books*, for they reflect the official attitude of the Church.
5. *Single MSS* are to be valued according to their *individuality*, history, and special characteristics; *e.g.*, D has a tendency to insert additions, B is inclined to omissions.

II. **Principles of Internal Evidence.**

1. **"Brevior lectio praeferenda est verbosiori"** (*Griesbach*), as the copyists were inclined to incorporate marginal notes into the text (*e.g.*, the "*Comma Joanneum*," I John V, 7-8).
2. **"Proclivi scriptioni praestat ardua"** (*Bengel*), as the copyists were tempted to render a reading easier rather than more difficult.
3. **"Praeferatur lectio praebens ansam naturalem variae scriptionis."** *E.g.*, I Tim. III, 16 ΟC offered a natural temptation to read ΘC, whereas ΘC hardly would have been changed into ΟC.

4. **"Praeferatur lectio discrepans a textu parallelo,"** for the copyists were inclined to *harmonize* parallel passages.

VII. Linguistic Criticism of the New Testament.

i. General literature:

LITERATURE

A. Deissmann, *Bible Studies*, Edinburgh, 1901.
A. Deissmann, *The Philology of the Greek Bible*, London, 1908.
A. Deissmann, *Light from the Ancient East*, 1910.
Viteau, *Étude sur le Grec du Nouveau Testament*, Paris, 1893.
E. Hatch, *Essays in Biblical Greek*, London, 1888.
F. Blass, *Philology of the Gospels*, London, 1898.
Wendland, *Urchristliche Literaturformen*, Tübingen, 1912.

ii. Grammars:

F. Blass, *Grammatik des neutestamentlichen Griechisch, ed. Debrunner*, Göttingen, 1913.
F. H. Moulton, *Grammar of New Testament Greek*, Edinburgh, 1919.
Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, New York, 1919.

iii. Dictionaries:

Fr. Zorell, *Novi Testamenti Lexicon Graecum*, Paris, 1911.
Moulton-Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri*, 1918 f.
C. L. W. Grimm, *Lexicon Graeco-Latinum in Libros Novi Testamenti*, Leipzig, 1903.
F. H. Thayer, *Greek-English Lexicon of the New Testament*, New York, 1899.

iv. Concordances:

C. H. Bruder, Ταμιεῖον *sive Concordantiae omnium vocum Novi Testamenti Graeci*, Göttingen, 1913.

v. Ostraca, Papyri, and Inscriptions:

Van Herwerden, *Lexicon Graecum Suppletorium et Dialecticum*, Lyons, 1902.

LEFEBVRE, *Fragments Grecs des Évangiles sur Ostraca*, Cairo, 1904.
BLUDAU, *BZ*, 1906.
HOHLWEIN, *La Papyrologie Grecque*, Louvain, 1905

A. The N. T. Language in General.

1. The study of the language of the New Testament has made remarkable strides since the end of the last century, especially through the investigation of the *Ostraca, Papyri, and Inscriptions.*
2. The upshot was the discovery that **N. T. Greek is not a linguistic island,** but identical with the so-called Koine, the idiom which developed in the East after Alexander the Great.
3. The *Papyri and Ostraca* esp. have demonstrated that the greater part of the New Testament is written in a **vulgar Greek.** This does not fully apply to St. Paul, who often employs a classic terminology, and uses expressions which may be termed popular-philosophical.
4. Since the mother-tongue of most of the New Testament writers was the Aramaic, many *Semiticisms* are observed in the N. T. books, which probably were to a great extent part and parcel of the Κοινή.
5. Besides, the Greek of the O. T. *Septuagint* exercised its influence.
6. Some *literary forms* and expressions resemble those of the contemporary Greek literature, esp. the forms of the *Diatribe.* But we cannot speak of artificial imitation by the New Testament writers, esp. St. Paul.
7. The recent theory of P. W. Schmidt (*Der strophische Aufbau des Gesamttextes der vier Evangelien,*

Wien, 1921), that the *entire text* of all the Gospels is composed in *verses* and *strophes*, is unwarranted.

B. Special Characteristics of the Language of the N. T.

Cf. JACQUIER, *Histoire des Livres du N. T.*, I and III.
JACQUIER, *Études de Critique et de Philologie du N. T.*, 1920.

When compared with classical Greek the N. T. exhibits:

a) **A number of new words**: of the ca. 5000 words of the N. T. about 1000 belong to the **post-classic** period, part of them being found for the first time in the N. T., particularly many Hebraisms and Latinisms.

b) **A number of words** are given **a new meaning,** either by a natural development of the language, *e.g.*, δύναμις = miracle, κρίσις = judgment, ὀφείλημα = sin; or under the influence of Jewish and Christian ideas; *e.g.*, σάρξ καὶ αἷμα, ἀνάστασις, εὐαγγέλιον, ζωή, πίστις, πνεῦμα, σωτηρία, etc.

c) The **grammatical construction** also shows peculiarities in many instances. Cf. Moulton. They are now identified as the ordinary, every-day language of that time, reflected in the papyri, etc. *E.g.*, from the Ostraca we know that the word πλήρης, used in John I, 14, was used as an indeclinable noun.

d) The style likewise shows peculiar features.

e) **New light** is shed upon a number of **puzzling words and expressions** in the *N. T.* by the new discoveries; *e.g.*,

α) **Matth. X, 10,** the πήρα is a bag not for provisions but for alms, which the votaries of

Oriental deities used to carry. Cf. DEISSMANN, *Light from the Ancient East.*

β) **I Cor. X, 21** we read of instructions of St. Paul to the Christians not to participate in the meals of the Lord *and* meals of the demons, *i.e.*, the sacrificial banquets held by the pagans in honor of their deities. The custom is now illustrated by the Oxyrhynchus Papyri, which contain invitations to the meals of the Lord Serapis.

γ) The terms παρουσία and ἐπιφάνεια, used by St. Paul for the second coming of Christ, are now known to have been in use for the arrival of the Roman Emperor in towns of Roman provinces.

δ) The peculiar expression **(Acts XIII, 9)** Σαῦλος δὲ καὶ Παῦλος is now known to have been used in this form (δὲ καὶ) at that time for persons with two names.

B. The Text of the Old Testament

LITERATURE

GESENIUS, *Geschichte der Hebr. Sprache und Schrift*, 1815.
GESENIUS-BUHL, *Hebräisch-aramäisches Handwörterbuch*, 1915.
MANDELKERN, *Veteris Testamenti Concordantiae Hebraicae et Chaldaicae*, 1896.
BERGER, *Histoire de l'Écriture dans l'Antiquité*, 1902.
CHWOLSON, *Corpus Inscriptionum Hebraicarum*, 1882.

I. The Languages of the O. T. in General.

1. *In Hebrew* is preserved the greater part of the O. T.
2. *In Aramaic:* only parts of the O. T., *i.e.*, Esdr. IV, 8-VI, 18; VII, 12-26; Dan. II, 4-VII, 28; Gen. XXXI, 47; Jer. X, 11.
3. *In Greek:* Tobias; Judith; Esth. X, 4-XVI, 24; Wisdom;

Baruch; Dan. III, 24-90; XIII, 1-XIV, 42; Ecclesiasticus; I, II Macc.

Wisdom and II Macc. were originally written in Greek. Three-fifths of the original Hebrew text of Ecclesiasticus was recently (1895-1900) recovered in a synagogue in Cairo. Ed. PETERS, *Liber Jesu filii Sirach etc. hebraice*, 1905.

1. Hebrew

It is a Semitic language, spoken by the original inhabitants of the territory between the Mediterranean Sea and the Arabian desert; it was adopted by the Canaanitic invaders from the West, and by them transmitted to Abraham and his descendants, who came from the East. That Hebrew was spoken in Palestine at least after 2000 B.C., is evident from the El-Amarna tablets (15th cent. B.C.).

The **name** "*Hebrew*" may be derived either from עֵבֶר, the grandson of Sem, Gen. X, 24; or, according to the translation of Gen. XIV, 13 by the LXX (περάτης) from עֵבֶר = "*beyond*," signifying those who came from "*beyond*" the Jordan or Euphrates; or, according to some, from עָבַר = "*to wander*."

The O. T. calls the language "*Canaanitic*" (Is. XIX, 18), or "*Judaic*" (IV Kings XVIII, 26). The title "*Hebraic*" occurs only later (Prologue to Eccli. = ἑβραϊστί).

a) **Hebrew, as known from O. T. literature,** had already had a **development.** The oldest books do not present the oldest form of the language. In fact, the earliest and the latest books of the Hebrew Bible differ comparatively little as to language, a proof that the older form was adapted to the expression of later times.

b) **The stage of development** of O. T. Hebrew may be ascertained approximately by comparison with

α) the **Siloam inscription,** dating from the time of King Ezechias, about 715-687 B.C;

β) the **Moabite stone,** an inscription of King Mesa of Moab, mentioned IV Kings III, 4, belonging to the 9th cent. B.C.

Affinities are found in the language of Judges, the books of Samuel, in parts of the Psalms, Proverbs, and the oldest Prophets, whereas the books of Moses and Josue indicate a still older period.

γ) The Canaanitish or Hebrew glosses of the **El Amarna tablets** (15th cent.) represent an older stage than the books of Moses and Josue.

δ) **Phoenician monuments** of the 4th to 3rd cent. display a degenerate form of language. Compared with these the exilic and post-exilic books of the O. T. show a more archaic character.

2. Aramaic

LITERATURE

MACLEAN, *Grammar of the Dialects of Vernacular Syriac*, 1895.
CHABOT, *Les Langues et les Littératures Araméennes*, 1910.

Conquered by the Babylonian King Nebuchadnezzar II (588-86), and deported into captivity, the Jews, while retaining their Hebrew tongue, learned also the language of the conquerors, *i.e.*, the Aramaic, which had become popular since the 8th cent. B.C., whereas Babylonian remained the literary language.

After the 5th century B.C. Aramaic became the language of all the Semites. A century after the return from exile Hebrew ceased to be spoken, although it was understood and used as the liturgical (in the Synagogue) and scientific language. Thus the Hebrew O. T., since the 3d cent. B.C., was preserved in a dead language.

a) **Aramaic** is a branch of the Semitic, and was used at an early date in Babylonia, Mesopotamia, Syria, etc., finally superseding all other Semitic dialects in Palestine and Phoenicia. The O. T. scriptures usually refer to it as "*Aramaic*" (IV Kings. XVIII, 26; Is. XXXVI, 11); it is also called "*Chaldaic*" by a misunderstanding of Dan. II, 4-VII; or *Syriac* (Vulgate Dan. II, 4). The N. T. calls it "ἡ Ἑβραΐς διάλεκτος" (cf. Acts XXI, 40; XXII, 2, etc.); likewise Flavius Josephus.

b) The **Aramaic** of the Biblical Paraphrases, called **Targumin,** is younger and more degenerate.

c) **Aramaic parts of the O. T.** are:
Gen. XXXI, 47; Jer. X, 11; Dan. II, 4-VII, 29; Esdras IV, 8-VI, 18; VII, 12-26.

d) The **Aramaic of the Papyri** of Assuan and Elephantine (5th cent.) is akin to the Aramaic of the Bible. The oldest Aramaic documents are the inscriptions of Sendschirli and Ninive (8th-7th cent.).

LITERATURE

JAHN, *Die Elephantiner Papyri etc.*, 1913.
COOK-STANLEY, *A Glossary of the Aramaic Inscriptions*, 1898.

3. Greek

LITERATURE

HELBING, *Grammatik der Septuaginta*, 1907.
THACKERAY, *A Grammar of the O. T. in Greek*, 1909.

Old Testament Greek is the κοινὴ διάλεκτος, *i.e.*, not the classical Greek, but a Greek *patois* **spoken and written** during the period 300 B.C.–600 A.D., which after Alexander the Great spread over the whole civilized world.

a) The **O. T. Greek** represents a distinct dialect of this Κοινή, *i.e.*, the **dialect of Egypt,** or the **Alexandrian** dialect, resulting from the fact that the O. T. was translated there.

b) Naturally **"Hebraisms"** and **"Aramaisms"** are very numerous in this version.

II. The Externals of O. T. Hebrew

LITERATURE

LIDZBARSKI, *Handbuch der nordsemitischen Epigraphik*, 1898.
Corpus Inscriptionum Semiticarum, 1881 ff.
BERGER, *Histoire de l'Écriture dans l'Antiquité*, 1902.
POGNON, *Inscriptions Sémitiques de la Syrie*, etc., 1907.

The Hebrew and Aramaic parts of the O. T. are now given in **"square-script."** This, however, was not their original form.

1. **The original form was that of the "old Hebrew" alphabet,** sometimes called **"Phoenician,"** or **"Canaanitish,"** known upward from the 10th cent. Its parentage is but imperfectly known, some deriving it from the *hieratic writing* of the Egyptians, some from the *cuneiform characters*, some from *hieroglyphs*. It uses only consonants and knows no separation of words in a modern sense.

The "*old Hebrew*" alphabet is used:

a) on the *stone of Moab*, 9th century (also called "Phoenician" script proper).

b) in the *Siloam inscription*, 8th century (discovered 1880).

c) in *seal impressions* on clay of the pre-exilic time.

d) in *coins of the post-exilic time* (Maccabees) and even of the Christian era;

e) and in the *Amwas inscription* of the 4th century A.D. (discovered 1881).

Still *Jerome* tells us: "*Nomen Dei tetragrammaton in quibusdam graecis voluminibus usque hodie* **antiquis** *expressum* **literis** *invenimus*" (*Prologus Galeatus*).

2. The **"ancient Hebrew"** form was **exchanged** amongst the Jews—but not in the Scriptures—for the **"Aramaic"** (which is *not* yet the "*square script*" proper), when, after the return of the Jews from the Babylonian exile, Aramaic became the popular idiom about 400 B.C.

This form is *preserved, e.g.*,

a) in the *inscription of King Zakir*, discovered 1903;

b) in the *inscriptions of Sendschirli* (Cilicia); especially in the *Haddad inscription*, discovered 1890.

c) in *Babylonian inscriptions* (*Corpus Inscript. Sem.*)

3. **Three branches developed in the 2nd century B.C. from this Aramaic form:**

a) the "*Hebrew square script*," the present script of our O. T.;

b) the *Palmyrenic script;*

c) the *Nabataean script;*

Examples of the "*Hebrew square script*" are especially:

a) the *inscription of Arâk-el-Emîr*, the oldest witness (180 B.C.);

b) the *Papyrus Nash*, about 100 A.D.;

c) the *Codex Babylonicus Petropolitanus*, about 900 A.D. Hence it cannot be true that Esdras (ca. 450 B.C.) "invented" the "square script," or that he transliterated the O. T. books into this medium. (Jerome, *Prol. Galeatus.*)

The "*old Hebrew*" form continued in use until after Christ. About 130 A.D., coins were stamped with "old Hebrew" letters (Bar Kochba).

4. It is probable that *all the O. T. Hebrew books* were written originally in **"old Hebrew" script,** Ecclesiasticus excepted, which may have been in "*square script*" from the first.

5. **When the change** to "*square script*" took place is problematical.

a) *The LXX* (about 300) certainly translated *from* "*old Hebrew*" script, as the name of God was preserved in the original characters even at the time of Origen, who attests that this was "old Hebrew" (Sel. in Ps. II. Cf. also Jerome, *Prol. Galeat.*).

b) At the time of Christ the change had taken place, for in Matth. V, 18 the Lord speaks of the "Iota" as the smallest letter, which was not the case in "old Hebrew."

6. **The transliteration doubtless caused numerous errors** in the text, since also in "old Hebrew" many letters can easily be mistaken.

7. The **"old Hebrew"** script as well as the "square script" originally employed **only consonants.** No earlier than the 6th-7th century A.D. **diacritical signs** were introduced through *punctuation* and *vocalization*, by the two schools
   a) of *Tiberias* (vowels mostly sublinear);
   b) of *Babylon* (vowels supralinear).

8. **The Massora** is the text of the Hebrew O. T., provided with critical notes on the external form of the text introduced by the Massoretes, *i.e.*, scribes of the 7th-10th century A.D. The principal school was that of *Tiberias*, with the famous *Ahron ben Asher* (10th cent.)
   a) We distinguish:
      α) a *"Massora parva,"* where the Massoretic notes are given on the side margins,
      β) and a *"Massora magna,"* where these notes appear on the lower or upper margin, or at the *end* of the text. The notes at the end are also called *"Massora finalis."*
   b) The aim of the Massoretes was *not* to *reconstruct*, but to *preserve* the text. The result of their work was a stereotyped text, which, however, does not always exactly reproduce the original. Origen and Jerome must have had before them a text similar to the Massora.

LITERATURE

GINSBURG, *The Massorah, Compiled from Manuscripts*, 1880 ff.
GINSBURG, *Introduction to the Massoretico-Critical Edition of the Holy Bible*, 1897.
KAHLE, *Der masoretische Text des A. T.*, 1902.

9. **The Samaritan Pentateuch.** Quoted by the Fathers as τὸ τῶν Σαμαρειτῶν Εβραϊκόν. It was believed to be lost, until 1616, when Pietro della Valle brought three MSS. with this text to Rome. Its language is Hebrew, but the script is Samaritan, *i.e.*, like the **"old Hebrew."** Obviously the Samaritans received this collection about 700 B.C. (certainly not after the Babylonian captivity, when they would not have accepted it from the Jews, who by that time had become their enemies).

LITERATURE

MORINUS, *Exercitationes in utrumque Samaritanorum Pentateuchum*, 1631.
GALL, *Der hebräische Pentateuch der Samaritaner*, 1914-18.

III. The Division of the O. T. Hebrew Text.

Already before Christ the O. T. books were divided into sections for liturgical purposes.

1. The **Pentateuch** was distributed into pericopes, called **Parashoth.**
   a) The *Babylonian Jews* counted *54 Parashoth* of the Pentateuch, as the Pentateuch was to be read on the Sabbaths during *one* year;
   b) The *Palestinian Jews* 154, apportioning the readings from the book over three years.

   There are to be distinguished the *"open"* Parasha, which starts with a *new* line; and the *"closed"* Parasha, which begins *within* the line.

2. **The lessons of the Nebi'im** (cf. Acts XIII, 15) were called **Haphtaroth,** and formed the conclusion of the Sabbath service.
3. A division into **sense-chapters** and **sense-verses** may also be mentioned, which preceded the later division into chapters and verses. They were not numbered, but added together at the end of the books.
4. The division into **chapters,** as we now have it, was introduced into the Hebrew Bible by *Isaak Nathan*, 1448.

   Bomberg's edition, 1521, is the first printed Hebrew Bible with chapters.
5. The first complete Hebrew edition with the division into **verses** is that of *Jos. Athias*, 1661. A similar division had been introduced by Sabbioneta into his edition of the *Psalms*, as early as 1556.
6. The principle of dividing the *whole Bible* into *chapters* is to be traced back to *Stephen Langton* (1228), who introduced it first into the Latin Bible. The verse-division was used in the *whole* Latin Bible for the first time by Robert Stephan, 1555.

IV. The Hebrew Manuscripts of the O. T.

LITERATURE

STRACK, *Prolegomena Critica in Vetus Testamentum*, 1873.
GINSBURG, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, 1897.

1. The *MSS. of the Hebrew O. T.* are divided into *two classes:*
   a) the **public, liturgical or synagogal MSS.;** they have the form of scrolls, are beautifully written in "*square script*," without vowels, and never present the whole of the O. T.

b) the **private MSS.**; they are written in a *cursive*, the so-called rabbinical form, and seldom give the entire O. T.

2. They are **very numerous**, but unfortunately none earlier than the 10th cent.

The oldest MS. of 916 A.D., containing the Prophets, was discovered in 1839 in the Crimea and edited by Strack, *Prophetarum Posteriorum Codex Babylonicus Petropolitanus*, 1876.

The *Papyrus Nash*, known since 1902, belongs to the 2nd cent. A.D. and contains Ex. XX, 2-17.

3. Needless to say, all the Hebrew MSS. contain the *Massoretic text.*

4. The originally Greek parts of the O. T. are usually found only in MSS. of the Greek version.

V. The Versions of the O. T.

1. The Greek Version.

LITERATURE

SWETE, *The O. T. in Greek*, 1909.
HATCH-REDPATH, *Concordance to the LXX*, 1888 ff.
BROOKE-MCLEAN, *The Old Testament in Greek*, 1906 ff.
RAHLFS, *Septuagintastudien*, 1904.
A critical edition of the LXX by the "Göttinger Gesellschaft der Wissenschaften" is in preparation.

a) **The Septuagint,** or "*Alexandrian Version*," called by Jerome the "*vulgata editio*," is named "Septuagint" in reference to the legend connected with the translation of the Pentateuch for the Jewish colony in *Egypt* (Alexandria), about 300 B.C.

α) An unauthentic letter of *Aristeas* (cf. O. T. Apocrypha) tells us that the High Priest

Eleazer of Jerusalem, upon the request of King Ptolemaeus II (285-247), sent 72 scholars to Egypt to translate the Pentateuch into Greek. According to Philo and the Talmud they translated the whole O. T. The investigations of Vives (1540) and Scaliger (1609) have shown the letter to be a forgery.

Cf. for the Aristeas Letter, SWETE, *Introduction to the O. T.*, Appendix.

β) The *historical kernel* of the Aristeas legend is that, under Ptolemy Soter (305-285), the Pentateuch was turned into Greek for the Jewish colonists in Egypt. After that the O. T. translation was continued. At about 130 B.C., when Sirach translated the Book of Proverbs of his grandfather, all O. T. Hebrew books had been translated.

Philo, Fl. Josephus, the N. T. writers, and the Patristic writers all depend on the LXX.

γ) The LXX version is *not of equal value for all parts* of the O. T. Sometimes the rendering is so free as to be rather a paraphrase. But substantially it agrees with the Massoretic text. The best work has been done in the Pentateuch, while Daniel is so inferior that since Irenaeus it has been supplanted by the translation of Theodotion.

b) **The Translation of Aquilas of Sinope.** The great authority which the Septuagint enjoyed among Christians caused its rejection by the Jews, who proscribed its liturgical use. The annual com-

memoration of the LXX translation became a day of mourning. Therefore the proselyte *Aquilas of Sinope*, a relative [?] of Emperor Hadrian (117-138), essayed another translation. It is a slavish imitation of the Hebrew original. Only fragments are preserved.

c) **The Translation of Theodotion.** At the time of Emperor *Commodus* (180-92), about 185 A.D., *Theodotion of Ephesus*, also a Jewish proselyte, published a new rendering, which is practically a reëdition of the LXX and intended to harmonize that text with the original. His *text of Daniel* completely displaced that of the LXX, also in Christian circles. Nothing but fragments have come down to us, the book of Job alone being preserved complete.

d) **The Translation of Symmachus.** At the time of Emperor *Septimius Severus* (193-211) the *Ebionite Symmachus* turned the Hebrew Bible into *classical Greek*, paying, however, closer attention to the sense than to the letter. We have only fragments of his work.

There is a tradition of a 5th and 6th *translation* which seems to be confirmed by occasional traces.

e) **The Hexapla and Tetrapla of Origen, 228-45, is the *most famous Biblical work of antiquity.*** The textual discrepancies in the former translations prompted Origen to publish a synopsis of the Hebrew text together with the various Greek translations in 6 *parallel columns* in this order:

1. col.—Hebrew text in "square script";
2. col.—Hebrew text in Greek majuscules;
3. col.—text of Aquilas;
4. col.—text of Symmachus;
5. col.—text of the LXX;
6. col.—text of Theodotion.

For the demarcation of textual differences he uses the *critical signs* of the *obelus* and *asterisk*. The parts missing in the LXX, when placed beside the Hebrew original, are supplied from the version of Theodotion and marked with an asterisk, whereas the obelus is used in cases where the LXX did not render the original verbatim.

Sometimes the 5th and 6th Greek translations are added, hence the names *Heptapla* and *Octapla*.

Origen himself made an extract from his larger work, containing only Aquilas, Symmachus, LXX, and Theodotion, which is called *Tetrapla*.

Up to 600 A.D. the great Biblical works of Origen were preserved in the library of Cesarea, where St. Jerome saw and consulted them. Of their subsequent fate we have no knowledge. The *Hexapla* is extensively drawn upon by the Greek Patristic writers.

LITERATURE

FIELD, *Origenis Hexaplorum quae supersunt*, 1867-75.

f) **The Hexaplaric Recension of the LXX,** *i.e.*, the LXX text in Origen's Hexapla, enjoyed great authority and was given wide publicity, esp. by Pamphilus and Eusebius. It finally supplanted all other Greek versions in Palestine and Asia Minor.

g) **The Revision of the LXX by Lucianus and Hesychius.** According to Jerome (*Apol. adv. Ruf.*, II, 27), Hesychius of Egypt and Lucianus of Antioch published a revised and amended LXX text, not long after Origen (about 300). Investigations of these important undertakings are under way.

Changes and emendations in these LXX recensions increased so much that in the 5th cent. hardly one of them was preserved in its original form.

Greek MSS. of the O. T.

For the **Greek MSS. of the O. T.** cf. above "Single MSS." of the N. T. Of special importance for the O. T. are ℵ, A, B, C.

2. The Samaritan Pentateuch.

Besides the Samaritan Pentateuch in Hebrew we have a translation of it in Samaritan, *i.e.*, an Aramaic dialect of Samaria. It is known since 1616, when *Pietro della Valle* brought it from Damascus to Rome. Servile adherence to the Hebrew original is its feature, while it abounds in mistakes and shows so many later changes that it is quite hopeless to ascertain the original. References in the Hexapla to τὸ Σαμαρειτικόν prove conclusively that it was known to Origen. According to the Samaritan tradition we owe it to the Samaritan priest *Nathanael* (20 B.C.).

It probably served as a pattern for the Arabic version of the Pentateuch by Abu Said (10th cent.)

LITERATURE

NUTT, *Fragments of a Samaritan Targum*, etc., 1874.
WINER, *De Versionis Pentateuchi Samaritanae Indole*, 1817.
PETERMANN, *Pentateuchus Samaritanus*, 1872-91.

3. The Aramaic Versions—Targumim.

They were necessitated by the fact that the Jews of Palestine and Babylon in course of time had ceased to understand the original Hebrew. The translation, with paraphrases of certain passages, was at first given orally in the Synagogue, but finally extended over the whole O. T. and was taken down in writing. Such are the Targumim, *i.e.* paraphrases. Their underlying text agrees essentially with the Massora.

Their date is uncertain, but they possibly existed already at the time of Christ, and are known for certain to antedate the 7th cent., as they are written without vowel signs.

LITERATURE

DE LAGARDE, *Prophetae Chaldaice*, 1872.
Jewish Encyclopedia, Art. "Targum."

We possess:

a) **The Targum of Onkelos to the Pentateuch.** It is the oldest Targum and adheres scrupulously to the Hebrew text; the author is unknown, "Onkelos" being mentioned as such by a later mistaken tradition (9th cent.). The date is probably the first century A.D. The Peshitta is influenced by this Targum. The place of composition is Palestine, but it was generally accepted in Babylonia. The final redaction took place in the 5th cent.

LITERATURE

BERLINER, *Targum Onkelos*, 1895.
BREDEREK, *Concordanz zum Targum Onkelos*, 1906.

b) **The Targum of Jonathan to the Prophets,** *i.e.*, to Josue, Judges, the Books of Samuel, Kings, Prophets (except Daniel). This likewise follows the Hebrew text closely. Of its author we know only the name. It depends on the Targum of Onkelos and seems to have been originally written not long after the latter, *i.e.*, in the 2nd cent. The final redaction dates from the 5th cent.

LITERATURE

DE LAGARDE, *Prophetae Priores et Posteriores Chaldaice*, 1872.

To the 6th-7th cent. belong:

c) The **anonymous Targum** tc the **Psalms, Proverbs,** and **Job.** The debased language and ridiculous legends contained in it point to a later period.

d) The **anonymous Targum** to the **5 Megilloth,** *i.e.*, Canticle of Canticles, Ruth, Lamentations, Esther, Ecclesiastes.

e) The **Targum of Jerusalem** to the **Pentateuch** (in three different forms). Date: after 600 A.D.

4. The Syriac Version.

LITERATURE

DUVAL, *La Litérature Syriaque*, 1907.

The Syriac language is an Aramaic dialect, *i.e.*, the language of the Christian Arameans (esp. the inhabitants of the country around the Lebanon and of Mesopotamia).

Christianity in Syria had its beginnings in Apostolic times. This is the historical background of the

alleged correspondence between King Abgar of Edessa and Christ.

Cf. TIXERONT, *Les Origines de l'Église d'Édesse et la Légende d'Abgar*, 1888.

a) **The Peshitta** follows the Hebrew original, but cannot be called literal, as it merely renders the sense. Very often it amounts to a paraphrase of the original text, especially in difficult passages. The varying character of the translation (sometimes literal, sometimes paraphrastic) points to different translators. The date of the translation is probably the 2nd century of the Christian era. Ephrem and Aphraates use it.

Originally it contained only the proto-canonical books; except Chronicles, Esdras, Nehemias, and Esther, which were added *before* the fourth century, as is evident from the quotations of Ephrem. MSS. of the 6th century also bear witness to the deutero-canonical books.

The Peshitta MSS. are numerous and of early date, some of them going back to the 5th century.

EDITIONS

CERIANI, *Translatio Syra Peshitto Veteris Testamenti ex Codice Ambrosiano*, etc., 1876-83.

DE LAGARDE, *Veteris Testamenti Apocryphi Syriace*, 1861 (the deutero-canonical books).

BARNES, *The Peshitta Psalter*, 1905.

b) **The Syra Philoxeniana.** The Syriac Jacobites, after their separation from the Orthodox Church, rejected the Peshitta. By order of Bishop Philoxenus of Mabug, Polycarp furnished a new translation, a literal rendition of his Greek copy.

We have no more of it than fragments (published by Ceriani).

d) **The Syriac Hexapla,** *i.e.*, the Syriac version of the Hexapla of Origen, was, according to *Barhebraeus* (1286), produced by Paul of Tella, about 618, in Alexandria.

It is a slavish re-cast of the Greek text of the LXX. Andreas Masius (1573) was the first to call attention to this version.

EDITIONS

De Rossi, *Specimen Ineditae et Hexaplaris Bibliorum Versionis Syroesthranghelae*, 1878.

De Lagarde, *Veteris Testamenti Graeci in Sermonem Syriacum Versi Fragmenta Octo*, 1892.

e) **The Peshitta Revision** of Jacob of Edessa (708). Fragments only remain.

f) **The Palestinian Version** dates from the 4th-6th cent.

Edition: A. S. Lewis, *A Palestinian Syriac Lectionary, containing Lessons from the Pentateuch, etc.*, Cambridge, 1897.

5. The Latin Version.

a) The **pre-Jeromic Latin** version was based on the text of the LXX and is preserved in our O. T. Vulgate by the Psalms, Baruch, Wisdom, Ecclesiasticus, Maccabees—the Psalms being revised by St. Jerome. There is likelihood that this version existed, at least in part, as early as the second century, for about 200 A.D. it is clearly presupposed in the letter of the Christians of Vienne and Lyons to those of Asia and Phrygia. The author used a Latin text of the Bible. It is also attested by the Latin translation of the

Epistle of *Barnabas* (c. 185) and by the translation of *Irenaeus, Adv. Haer.*, which was made soon after the completion of the Greek original.

Third-century witnesses are Tertullian, Cyprian, and Novatian; of the fourth century, Hilary, Augustine, Jerome.

LITERATURE

SABATIER, *Bibliorum Sacr. Lat. Vers. Antiquae*, 1743-49.
Cf. *Text* of the N. T.

b) **The Vulgate,** the work of **Jerome,** as a translation from the Hebrew original, *embraces:*

α) all the *proto-canonical books* except the Psalms;

β) the *deutero-canonical* books Tobias and Judith and the deutero-canonical parts of Daniel (according to the translation of Theodotion), and of Esther (according to the LXX). This work was completed 390-405 A.D.

The Psalter was *revised* twice by Jerome:

α') The *first revision* according to the LXX (ab. 384) is called *Psalterium Romanum,* and is still in use in St. Peter's, Rome, in the Ambrosian Liturgy, in the Roman Missal, and partly in the Breviary.

β') The *second revision* (386-92) is called the *Psalterium Gallicanum,* and was made chiefly according to Origen's Hexapla. It is preserved in the Vulgate and in the Roman Breviary.

Job, Proverbs, Ecclesiastes, Canticle of Canticles, and Chronicles were also *revised* by St. Jerome, before he made his new translation. But with the

exception of the prologues of these books and *Job*, St. Jerome's *revision* of them is lost.

The guiding *principles* of St. Jerome were:

1) faithful, but not servile, translation;
2) preservation of the traditional form, wherever possible.

His version must be considered the best and most valuable of all translations. For the later history of the Vulgate cf. text of the N. T.

6. The Coptic Version.

The O. T. was translated into the *five different dialects* of Coptic, *i.e.*, the Sahidic, Achmimic, Fajjûmic, Memphitic, and Bohairic. The most important are the *Sahidic* and *Bohairic* versions. They were made, independently, from the Greek text and contain the proto-canonical as well as the deutero-canonical books. They are ascribed to the 2nd or 3d century.

LITERATURE

CIASCA-BALESTRI, *Sacrorum Bibliorum Fragmenta Copto-Sahidica*, 1885-1909.

7. The Ethiopic Version.

It contains the proto- and the deutero-canonical books of the O. T., except Maccabees, and the apocrypha IV Esdras, Jubilees, and Henoch. Esdras and Nehemias, originally wanting, were added later. This version is based on the LXX text, perhaps the revision of Lucian, and dates back to the 4th or 5th century.

LITERATURE

LITTMANN, *Bibliotheca Abessinica*, 1905 ff.
DILLMANN's critical edition, beginning 1853.
HEIDER, *Die Ethiopische Bibelübersetzung*, 1902 ff.

8. The Gothic Version.

It is the work of the Gothic bishop *Ulfilas* (376) and comprised perhaps all O. T. books. It faithfully copies the LXX text, *i.e.*, the recension of Lucian.

The best MSS., *i.e.*, the *Codex Argenteus*, is now in the University Library at Upsala.

Edition: STAMM-WREDE, 1908.

9. The Armenian Version.

This version was produced in the 5th century from a Greek copy that had been sent to the Armenians by the Council of *Ephesus*, 431, and contained also the deutero-canonical books. It is an exact translation of the Hexapla, but Daniel is rendered according to Theodotion.

An edition of the whole Armenian Bible was published by *Zohrab*, 1860. A new edition was undertaken by the Armenian Patriarchate, Constantinople, 1892 ff.

10. The Georgian Version.

It is based on the Armenian version and dates back to the 5th century.

11. The **Arabic, Slavic** and **Persian** versions are of later date and of minor importance for the investigation of the original text.

Cf. Text of the N. T.

VI. The Printed Text of the O. T.

LITERATURE

PICK, *History of the Printed Editions of the O. T.*, *Hebraica*, 1892-93.

1. **The Older Hebrew Prints.**
   a) The *first* complete print of the *Hebrew O. T.* appeared in 1488 (Soncino).
   b) The *first Hebrew O. T.* printed by *Christians* appeared in the Polyglot of *Cardinal Ximenes*, 1517.
   c) Worthy of mention are the *Rabbinic Bibles* (Bomberg's Bibles), Venice, 1518 ff.
   d) Also the edition of *van der Hooght* (1705), on which are based the *Polyglots* of Stier-Theile and Vigouroux.

2. A reliable critical edition of the Hebrew O. T. is still a desideratum. The printed texts represent the *Textus Massoreticus*.
   The best edition is **Kittel's Biblia Hebraica,** 1909.
   Important is P. Haupt, *A Critical Edition of the Hebrew Text Printed in Colors*, etc., 1893 ff.

3. The *best edition* of the **Greek O. T.** is:
   Swete, *The Old Testament in Greek*, 1909.
   The originally Greek parts of the O. T. are always given together with the Greek editions of the O. T.

CHAPTER III

THE CANON OF THE BIBLE

A. The Canon of the New Testament

LITERATURE

E. Jacquier, *Le N. T. dans l'Église Chrétienne*, Paris, 1911.
P. Dausch, *Der neutestamentliche Kanon*, Münster, 1910.
Th. Zahn, *Geschichte des neutestamentlichen Kanons*, 2 vols., Leipzig, 1888-92, and *Grundriss der Geschichte des ntl. Kanons*, 1904.
B. F. Westcott, *A General Survey of the History of the Canon of the New Testament*, Cambridge, 1899.
Mari, *Il Canone Biblico*, Rome, 1906.

1. Notion.

Ὁ κανών means *rule, measure;* in a figurative sense: *rule, law, list, synopsis.* Since the 4th century the term is used to designate the Bible as a collection of certain books. The word was known to Origen. It was also used by Latin writers for the *libri canonici.* It withdraws the Bible from profane and apocryphal books and connotes *inspiration.* Athanasius uses κανονιζόμενα in contrast to ἀπόκρυφα.

2. Origin of the N. T. Books.

The O. T. was regarded by Christ and the Apostles as a source of infallible truth, because of its inspired character. Proof of this are the many references in the N. T. to the fulfillment of the O. T. as of the words of God (Matth. II, 17, Rom. I, 2, Hebr. I, 1 ff., etc.). The Apostles spread the N. T. doctrines at first by word of mouth; their teaching reflected the authority

of Christ. Following the wider propagation of the new religion, the words and deeds of Christ were written down (Luke I, 1). The need of correspondence between the Apostles and the newly established communities brought forth Apostolic epistles. Thus the Gospels and Epistles of the N. T. came into existence. Besides, St. John wrote an Apocalypse.

3. Character of the N. T. Books.

All these writings were regarded as divinely inspired like the books of the O. T., — γραφὴ θεόπνευστος (II Tim. III, 16); the writers themselves as ὑπὸ πνεύματος ἁγίου φερόμενοι (II Pet. I, 21).

4. Distinction of the N. T. Books.

Therefore the books of the N. T. were sharply distinguished from profane books. Tertullian voices this by speaking of a "*Novum Testamentum* (*Instrumentum*)."

a) This distinction found multiform expression, as:

α) by ὡς γέγραπται; as Barnabas IV, 14 quotes Matth. XXII, 14;

β) by ὁ κύριος λέγει; *e.g.*, Didache VIII, 2;

γ) by ἡ γραφὴ λέγει; *e.g.*, II Clement II, 4;

δ) by invoking the N. T. books as the highest authority in controversies; *e.g.*, Ignatius, *Ad. Eph.* XII, 2.

b) **The norms of distinction were:**

α) above all **Apostolicity,** be it *direct*, as in the case of St. Matthew, or *indirect*, as in the case of Mark or Luke. Heretical and apocryphal books claimed Apostolic origin to facilitate their recognition

(Eusebius, *H. E.*, XXV, 6). But this was *not the exclusive mark.* The belief in the "*charisma prophetiae*" (I. Cor. XII and XIV), which was bestowed also upon non-Apostles, sometimes admitted other pious writings to be regarded as inspired (as, *e.g.*, the "Epistle of Barnabas," the "Pastor Hermae," and others).

β) the *contents* and the *ecclesiastical use* of these books during divine service became a further basis of distinction.

5. The Beginnings of the Collection.

a) *Practical reasons.* The first Apostolic writings circulated from community to community (Col. IV, 16). The result was a desire to have a *collection* of them. The first steps towards this may be traced in II Pet. III, 15 (reference to a collection of Pauline Epistles). Thus provision would be made for their reading during the divine service. JUSTIN, + about 166, (*Apol.*, I, 67) speaks of the reading of the ἀπομνημονεύματα τῶν ἀποστόλων, which were called εὐαγγέλια. IGNATIUS (+107) implies some sort of collection (*Ad. Eph.* XII, 2) when he mentions Epistles of St. Paul as known to the Ephesians, though originally not addressed to them. TATIAN'S *Diatessaron* represents a collection of the four Gospels.

b) *Apologetic reasons.* Soon the heretics attempted to mutilate the various books, to discard some of them and replace them by apocryphal Gospels, Acts, and Epistles. Thus *Marcion's Gospel* consisted (cf. Tertullian, *Adv. Marc.* IV, 5) of a revised text of Luke; his *Apostolicum* of Gal., I and II Cor., Rom., I and

II Thess., the Epistle to the Laodiceans (=Eph.), Col., Phil., Philem. *Tatian* rejected some of the Pauline Epistles. The *Montanists* composed new books and called them inspired. All of which prompted counter-measures on the part of the Church, officially establishing her list of sacred books.

6. Contents of the N. T. Canon before Athanasius.

It was *not yet authoritative*, but reflected to some extent *private opinions*.

a) The *Canon Muratorianus* (170), discovered by Muratori in the Ambrosian Library at Milan, is a document of prime importance. This list of the N. T. books tallies with our present canon but for the Epistle to the Hebrews, the Epistle of St. James, and probably I and II Peter, which are missing. Besides it includes:

α) The "Apocalpyse of Peter" with the remark: "*quam quidam ex nostris legi in ecclesia nolunt.*"

β) The *Pastor Hermae*, which is sanctioned for private reading, but not for official use.

Certain heretical and apocryphal books are repudiated. (Text of the C. M. *infra*, pp. 181 sqq.)

b) *Irenaeus* (+202) recognizes the *Corpus Evangelicum*, the *Corpus Paulinum* (except the Epistle to Philemon), and I Peter, I John, Acts, and Apoc. His silence regarding the other "Catholic Epistles" does not prove that they were unknown to him. He does recognize the *Pastor Hermae* as γραφή (*Adv. Haer.*, IV, 20, 2).

c) *Clement of Alexandria* (+215) acknowledges the four Gospels, the Epistles of St. Paul, including

Hebrews, Acts, Apocalypse and the "Catholic Epistles," at least Jude, I Peter, and I and II John.

But he uses also the "*Gospel according to the Egyptians*," *Pastor Hermae, Barnabas, I Clement.* The "*Didache*" is quoted as γραφή (*Strom.*, I, 20, 100). The "*Apocalypse of Peter*" and the "*Kerygma Petri*" seem also to belong to his N. T.

d) *Origen* (+254), expressly states as marks of distinction of the N. T. books *Apostolicity* and the *Tradition* of the Church (*In Ioan.*, I, 4). He accepts the four Gospels, the Acts, the Pauline Epistles (incl. Hebrews), the Apocalypse, seven Catholic Epistles, but leaves James, Jude, II and III John open to discussion. Cf. *In Rom.*, IV, 8.

He protests against: α) the "Kerygma Petri," β) the "Apocalypse of Peter"; while he accepts the *Pastor Hermae;* the Epistle of Barnabas he calls a "Catholic Epistle." (*C. Cels.*, I, 63.)

e) **Eusebius** (about 324) submits a canon of the N. T. books according to the ecclesiastical tradition = κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν. He distinguishes (*H. E.*, III, 25):

1) ὁμολογούμενα = the 4 Gospels, the Acts, the Pauline Epistles, incl. Hebrews, I John and I Peter, and, εἴγε φανείη, the Apocalypse.

2) ἀντιλεγόμενα = James, Jude, II Peter, II and III John, admitting however that they were recognized by "many."

3) νόθα = the "Acts of Paul," the *Pastor Hermae*, the "Apocalypse of Peter," the "Epistle of Barna-

bas," the *Didache*, the "Gospel according to the Hebrews."

These last books, he adds, are used in some communities during divine service and are partly regarded as canonical.

Eusebius bases his division upon the traditional opinion, which included the fact that the "Catholic Epistles" and the "Apocalypse" did *not* meet with *universal* recognition. They were not accepted in the Syrian Church, as is evident from the *Doctrina Addaei*, from quotations of Aphrahat, and from a Syrian list of N. T. books composed about 400 (cf. Zahn).

Here may be mentioned *Codex Claromontanus* (D) (about 300-400) which contains an old list of the N. T. books without Phil., I and II Thess., and probably Hebr., but adds Barnabas, the *Pastor Hermae*, the *Actus Pauli*, and the *Revelatio Petri*.

f) **Cyril of Jerusalem** (about 348) recognizes all N. T. books, except the Apocalypse, as θεόπνευστοι γραφαι (*Cat.*, IV, 36.)

Conclusions:

Up to the middle of the 4th century we have **no official** and therefore no exact outline of the N. T. Canon.

1) The *fundamental constituents* are universally recognized from the beginning: 4 Gospels, Acts, 13 Epistles of St. Paul, I Peter, and I John.
2) The *rest:* James, Jude, II and III John, II Peter, Hebr., and Apocalypse were *not accepted by all.*
   Reason:
   a) partly *heretical abuse*, as in the case of Hebr.

and Apoc. Especially the latter was disputed since Dionysius of Alexandria, because of alleged Chiliastic errors and the seeming difference in style from the Gospel of St. John.

b) partly the *apparent insignificance* of the documents, as in the case of some of the "Catholic Epistles."

3) *Certain religious tracts* and apocryphal books enjoyed *canonical respect* in some circles, *e.g.*, I Epistle of Clement, *Didache*, *Pastor Hermae*, Barnabas, *Actus Pauli*, etc.
Reason: Their religious contents in connection with the truth that the "*dona Spiritus Sancti*" can be given also to non-Apostles.

7. Unofficial Canon of St. Athanasius.

The decisive factor in the final settlement of the N. T. Canon was the 39th festival letter of Bishop Athanasius of Alexandria in 367. His is exactly the Catholic Canon of today. The Apocalypse is accepted among the κανονιζόμενα. *Didache* and *Pastor Hermae* are expressly rejected. The Canon of Athanasius soon conquered the Orient.

The crucial issues, however, were still the *Corpus Catholicum* and the *Apocalypse*, and, in part, the *Epistle to the Hebrews*.

a. The "*Corpus Catholicum*" was entirely rejected by *Theodore of Mopsuestia*. Partly also by the *Peshitta* (containing only James, I Peter, and I John), whereas the later *Philoxeniana* contains the whole N. T.

In the Occident, too, some doubts still prevailed.

Thus the *Canon Mommsenianus* (360) mentions only the three Epistles of John, I and II Peter, but not James and Jude.

b. The *Apocalypse* was disputed in the *Orient:*
   a) by Cyril of Jerusalem;
   b) by Gregory of Nazianzus;
   c) by Chrysostom;
   d) in the disputed appendix of the 59th Canon of the Synod of Laodicea (360);
   e) also by the *Peshitta* (cf. Zahn.)

   It is: α) mentioned by Amphilochius of Iconium,
   β) and *defended* by Epiphanius (*Haer.*, 51, 35).
   Under the influence of the Occident it was soon recognized in the Orient (since the 5th century). The Trullan Synod (692) approves of lists both with and without the Apocalypse.

c. The *Epistle to the Hebrews* was disputed especially in the *Occident,*
   a) because its beginning was different from that of the other Pauline Epistles; and
   b) because of the seemingly rigoristic passage VI, 4-6: Impossibility of repentance for those who were "enlightened" and "have fallen away."

   The *Canon Mommsenianus* (360), an African list of the N. T. books, knows "Epistolae Joannis tres" and "Epistolae Petri duae," but omits *Hebr.*, *James*, and *Jude.*

8. The Official Canon.

The Canon as we have it today is given in the first *official* decrees of the Church.

a) The **Decretum Gelasianum*** *De Libris Recipiendis et Non-Recipiendis* contains a decree by a Roman Council held in 382, under Pope Damasus, with an *Ordo Scripturarum Novi Testamenti.* It attests the whole N. T. (14 Epistles of St. Paul, including Hebrews; 7 Catholic Epistles, but with this distinction: *Ioannis Apostoli Epistola una, alterius Ioannis Presbyteri Epistolae duae.*) The third successor of Damasus, Pope Innocent I, in his letter to Exuperius (405), speaks definitely, in contrast to the *Decretum Gelasianum*, of "*Epistolae Ioannis tres.*"

b) The **African Church** in three councils declared at the same time the canonicity of all N. T. books: in the *Council of Hippo* (393) and the two *Councils of Carthage* (397, 419). *Hebr. is included.* The two former councils publish the formula: "*Pauli Apostoli Epistolae* **tredecim,** *eiusdem ad Hebraeos una,*" whereas the latter council plainly writes: "*Pauli Apostoli epistolae* **quattuordecim.**" Thus, as the influence of the Occident protected the *Apocalypse*, so the influence of the Orient guarded the Epistle to the *Hebrews.*

9. **Preservation of the Canon.**

This remained essentially the official Canon for the future and throughout the Middle Ages. Let us notice the consequences of its stormy pre-official history:

a) *Junilius Africanus* (6th cent.) distinguishes in the

* The authenticity of the decree of *Damasus*, contained in this unauthentic work, can hardly be denied, voices to the contrary notwithstanding; cf. Zahn, *Geschichte des Kanons;* Chapman, on the *Decretum Gelasianum*, *Revue Benédict.*, 1913 (against Dobschütz).

N. T. books "*perfectae*" and "*mediae auctoritatis*" and means by the latter the "*antilegomena.*"

b) The *Codex Fuldensis* (546) adds to the current Canon a 15th Epistle of St. Paul to the Laodiceans.

c) *St. John of Damascus* (754) includes in his Canon the "*Canones Apostolici.*"

d) *Sixtus of Siena* (1569) declares 7 books of the N. T. as "*deuterocanonici,*" an expression used originally for some O. T. books; cf. Canon of the O. T.

10. The N. T. Canon and the Reformation.

A new danger arose for the Canon from the Reformation.

a) *Luther* rejected Hebr., James, Jude, and the Apocalypse for dogmatic reasons;

b) *Karlstadt* tried to introduce various grades of authority for the different books.

11. Against them the **Council of Trent** (1546) confirmed the old official Canon by the *Decretum de Canonicis Scripturis* (Sessio IV):

i. "*Deus auctor tam Veteris quam Novi Testamenti.*"

ii. The *New Testament* includes

1. The 4 Gospels,
2. The Acts of the Apostles,
3. 14 Epistles of St. Paul,
4. 7 Catholic Epistles,
5. The Apocalypse.

In other words:

1. The *Corpus Evangelicum,*
2. The *Corpus Paulinum,*
3. The *Corpus Catholicum,*

4. Acts,
5. Apocalypse,

or, according to another (liturgical) division:

1. *Evangelium*,
2. *Apostolicum*.

iii. These are canonical books: "*libri ipsi integri cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt*," etc.

12. After the Council of Trent.

1) For the *Catholic* Church the Canon of Trent remained authoritative.
2) Some *Non-Catholics* are in full agreement with it.
3) The rest, denying in the main the inspiration of S. Scripture, accepted and rejected various books according to private judgment, which led to an inextricable chaos.

B. The Canon of the Old Testament

LITERATURE

GLATIGNY, *Le Commencement du Canon de l'Ancien Testament*, 1906.
RYLE, *The Canon of the O. T.*, London, 1895.
POERTNER, *Die Autorität der deuterokanonischen Bücher des Alten Testamentes*, 1893.
LOISY, *Histoire du Canon de l'Ancien Testament*, 1890.

I. *The* **number** *and* **division** *of the books of the Catholic Canon of the O. T.* The Catholic Canon includes 45 books according to the list of the **Council of Trent** (1546):

1. 21 historical books:

a) The Pentateuch, a history of the *foundation* of the Theocracy.

b) Josue, Judges, Ruth, a history of the Theocracy *before the Kings.*

c) I-IV Kings, I-II Paralipomena, a history of the *theocratic kingdom.*

d) I-II Esdras (II=Nehemias), Tobias, Judith, Esther, a history of the Exile and the reconstruction period.

e) I-II Maccabees, a history of the struggle for independence.

2. **7 didactic books:** Job, Psalms, Canticle of Canticles, Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus.

3. **17 prophetical books:**

a) the *Major Prophets:* Isaias, Jeremias with Lamentations, Baruch, Ezechiel, Daniel.

b) the *Minor Prophets:* Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias.

II. The formation of the O. T. Canon.

1. *The principles* in virtue of which the O. T. books were collected and regarded as sacred, are not exactly known to us. The fundamental motive of canonicity was doubtless the *supernatural origin* of the respective books.

2. The *fact of the existence* of a collection is beyond doubt and often alluded to in the Sacred Scriptures.

a) Deut. XXXI, 9-14; 24-26 points to the *beginning* of a collection.

b) Jos. XXIV, 25 f. to a further *addition* to a collection already existing.

c) II Par. XXIX, 30 to *continued* additions.

d) Dan. IX, 2 shows that the Prophet *knew* of the existence of a *collection.*

e) The N. T. writers presuppose the O. T. collection as a matter of course (cf. Math. XXII, 29; Rom. I, 2; Luke XXIV, 44, etc.)

3. There is *no confirmation* for the ordinarily accepted view that *Esdras closed* the O. T. Canon. The opinion is current only since Elias Levita, 1549. Cf. POPE, *"Aids" to the Bible, I.*

4. The *preservation* of the collection was entrusted to an official body (cf. Deut. XXXI, 9; XVII, 18), which does not mean, however, that an *official text* was in existence. Such a text did not exist even at the time of Christ, as is evident from the O. T. quotations in the New Testament.

   The place of preservation was the Holy of the Temple. Cf. IV Kings XXII, 8. At the time of the second Temple, Nehemias built a "Library" which housed the sacred books. Cf. II Macc. II, 13.

5. It is certain that at the close of the 2nd century B.C. all the O. T. books mentioned in the list of the Council of Trent were contained in the Jewish Canon. It is proved by the LXX Canon, which was at that time identical with the Jewish Canon.

6. *The distinction between proto-canonical and deutero-canonical books.* During the last century B.C. the Jews of Palestine, guided by the opposition of the Pharisees against the Hellenic-Jewish collection, eliminated from the existing collection of sacred writings a number of books as inconsistent with the

Law of Moses. Yet these books were retained in the LXX, which presents the Hellenic-Jewish Canon of the Jews of Egypt. Since *Sixtus of Siena* (cf. *Bibliotheca Sancta*, I, 1), the books of this oppositional Jewish Canon are called *proto-canonical*, the *additional* books of the LXX Canon, *deutero-canonical*, the expressions being still used today, and also applied to some N. T. books.

As *criteria* of canonicity the Jews of Palestine required:

a. Agreement with the Law of Moses.

b. Origin in Palestine.

c. Great age.

7. *The Jewish Canon*, represented in the printed Hebrew Bibles, includes 39 books (*i.e.*, according to the original counting, in which a number of books were combined, 22-24 books), which follow the division of the Prologue of Eccli. by the nephew of Jesus Sirach (130 B.C.) in:

A. The Law—Pentateuch = תּוֹרָה

B. The Prophets—the prophetical books = נְבִיאִים.

C. The other writings (*hagiographa*): the historical and didactical books = כְּתוּבִים, but without Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I-II Maccabees, and parts of Daniel and Esther. This Jewish Canon was definitively fixed by a **council of Rabbis held at Jamnia, ca. 100 A.D.** Some of the books now called *deutero-canonical*, however, retained their former authority almost entirely, *e.g.*, Tobias and

Judith; others for a long time, *e.g.*, Baruch, Wisdom, Macc.

a) *Flavius Josephus* (*C. Ap.*, I, 8) gives the Jewish Canon as consisting of 22 books. But it is difficult to say which books he recognized, though he knew of others besides the Jewish Canon, *e.g.*, Maccabees.

b) The *Canon of the Talmud*, Baba Bathra 14, is identical with that of Josephus; 24 books are counted, Ruth and Lamentations being enumerated separately, whereas Josephus combined the former with Judges, the latter with Jeremias.

8. **The LXX Canon** *represents the oldest tradition of the collection of the O. T. books and is authoritative.*

It includes besides the Jewish Canon (protocanonical books): Tobias, Judith, Wisdom, Ecclesiasticus, I-II Maccabees, Baruch with the letter of Jeremias, the prayer of Azarias (Daniel), the canticle of the three children in the fiery furnace (Vulg., Dan. III, 24-90), the history of Susanna (Vulg., Dan. XIII), the narrative of Bal and the dragon of Babylon (Vulg., Dan. XIV), a part of Esther (Vulg., X, 4-XVI). The *authority of the LXX Canon* rests:

a) on the *approbation of Christ and the N. T. writers.* Although we have no clear evidence of a quotation from deutero-canonical books in the N. T., there are traces of them, *e.g.*, in Matth. XXVII, 39-42; XIII, 43; Luke XII, 19, 29; John VI, 35; St. Paul in numerous instances.

b) On the *approbation of early ecclesiastical writers*, as Clement of Rome, *Pastor Hermae*, Polycarp;

Hippolytus, Irenaeus, Tertullian, Cyprian, the *Didascalia*, Aphraates, Ephrem. Origen defends their canonicity in a special treatise (*Ep. ad Africanum*).

It is true, however, that since the 3d century a number of ecclesiastical writers upheld the Jewish Canon, *e.g.*, Melito of Sardes; Eusebius (placing the deutero-canonical books on a level with the N. T. antilegomena); Cyril of Jerusalem, Athanasius (but admitting the deutero-canonical books as ecclesiastical reading); Gregory Nazianzen, Hilary, **Jerome,** Gregory the Great. Their view was largely maintained during the Middle Ages on the authority of Jerome. But these writers are not consistent and frequently use deutero-canonical books (cf. esp. Jerome, quoting Ecclesiasticus and Wisdom as canonical books), or attribute to them minor value, without entirely denying their authority.

c) on the *official decisions of the Magisterium Ecclesiae.*

α) the *Council of Hippo*, 393,

β) the *Councils of Carthage*, 397, 419,

γ) the *letter of Innocent I* to Exuperius, 405,

δ) the *Decretum Gelasianum*, 494,

ε) the *decree of Eugene IV*, 1441,

ζ) the *Council of Trent*, 1546,

η) the *Vatican Council*, 1870.

These represent a decisive historical testimony in favor of the 45-book-Canon of the LXX.

d) on the *Greek and Latin MSS.* of the Bible. Important are the lists of the *Canon Mommsenianus* and the *Codex Claromontanus.*

9. The *Catholic Canon* is consequently the LXX Canon, which is also accepted by the Nestorians, the Monophysites, and the Greek Church.

10. The Protestant Canon is identical with the Jewish Canon. The so-called deutero-canonical books were given the name of "Apocrypha."

CHAPTER IV

THE APOCRYPHA

A. The New Testament Apocrypha

LITERATURE

W. Wright, *Apocryphal Acts of the Apostles*, London, 1871.
F. Robinson, *Coptic Apocryphal Gospels*, Cambridge, 1896.
Graffin and Nau, *Patrologia Orientalis*, II, Paris, 1905.
E. Hennecke, *Neutestamentliche Apokryphen*, Tübingen, 1904.
S. Székely, *Bibliotheca Apocrypha*, Freiburg, 1913.
Oesterley, *The Books of the Apocrypha, their Origin, Teaching, Contents*, New York, 1914.
Andrews, *The Apocryphal Books of the Old and New Testaments*, London, 1908.

1. Notion.

Ἀπόκρυφα (ἀπόκρυφος = *reconditus*, concealed; here "non-canonical," "non-inspired"), means books which illegitimately claim the title of canonical books by pretending to be writings of the Apostles. They were excluded from the readings during divine service.

2. Tendency.

They contain mostly pious and harmless legends, but sometimes show heretical, mostly Gnostic, motives. Their favorite themes are those parts of the life of Christ of which the canonical Gospels give no detailed account: the *Infancy* and the *post-Resurrection* period. The time after the Resurrection often appears to be prolonged. Thus in *Pistis-Sophia* (3d century, Gnostic) it is 11 years.

3. **Origin.**

A few are founded on O. T. ground; either O. T. material is taken over with an injection of Christian elements (*e.g.*, "*The Testaments of the 12 Patriarchs*," originally Hebrew, translated at the beginning of the 2d century) or Christian material appears under an O. T. name (*e.g.*, "*The Odes of Solomon*" in the 1st Christian century). The N. T. Apocrypha proper, however, originated in Christian circles and bear Christian names. Thus we possess apocryphal *Gospels*, *Acts*, *Epistles*, *didactic writings* and *Apocalypses*, the majority belonging to the 2nd and the 3d century.

4. **Preservation.**

a) Many are attested and fragments thereof preserved in the writings of the Fathers. (Collected by PREUSCHEN, *Antilegomena*).

b) Recent discoveries, especially of papyri, have brought forth considerable new material.

5. **List of the Most Important Apocrypha:**

a) **Gospels:**

LITERATURE

TISCHENDORF, *Evangelia Apocrypha*, 1876.

α) The *Gospel* according to the Hebrews, based on Matthew, used by the Nazarenes, written in Aramaic about 100, translated into Greek about 200 A.D. According to Jerome (*De Vir. Ill.*, 16), it was known to Ignatius (*Ad Smyrn.*, 3).

β) The *Ebionite Gospel*, or Gospel of the 12 Apostles, based on the Synoptics, esp. Matthew, of whom it rejects the history of the Birth and the Genealogy of Christ; used by the Ebionites in

Batanea; written about 150-200 A.D. Cf. Epiphanius, *Haer.* XXX.

γ) The *Gospel* according to *the Egyptians*, based on the Synoptics, according to Harnack the oldest Gospel of the Church of Egypt. Clement of Alexandria quotes from it a conversation between Jesus and Salome. A Gospel fragment from Fajjum (Matth. XXVI, 30-34) probably belonged to this Gospel. Written about 150.

δ) The *Gospel of St. Peter*, based on the 4 canonical Gospels, used in orthodox circles (and condemned by Serapion); written about 150 in Syria. Its tendency is Docetic. A large fragment, containing the Passion and Resurrection, was discovered by Bouriant and published in 1892. According to Origen (*In Mat.*, X, 17) it represented the "brothers of Jesus" as sons of Joseph from a previous marriage.

ε) The *Gospel of Matthias*, attested by Origen, but condemned as heretical by Eusebius; written about 150.

ζ) The *Gospel of Philip*, attested by Epiphanius, teaches dualism and the doctrine of the æons, and rejects matrimony.

η) The *Gospel of Thomas*, attested by Origen, Eusebius, Cyril of Jerusalem; perhaps known to Irenaeus; deals with the Infancy of Christ.

θ) The "*Protoevangelium Jacobi*" is the oldest apocryphal testimony for the Infancy of Christ; contains the history of the birth and childhood of Mary; shows a tendency to defend the Virgin

Birth and the descent of Mary from David. Known to Origen; written about 150.

ι) *Later apocryphal Gospels: The Gospel of Pseudo-Matthew* (5th cent.); the Gospel *De Nativitate Mariae* (5th cent.); *Historia S. Josephi.*

b) **Acts**: They are mostly Gnostic in character and read like religious novels.

LITERATURE

LIPSIUS-BONNET, *Acta Apostolorum Apocrypha*, 1891-1902.

α) The oldest (beginning of 2nd cent.) is the "*Kerygma Petri*," mentioned by Clement of Alexandria, Origen, and Eusebius, written about 130.

β) The "*Kerygma Pauli*," full of absurd episodes, is mentioned by Pseudo-Cyprian (*De Rebaptismate*, 17).

γ) Besides, we possess the *Acts of Peter* (Gnostic, 2nd cent.); *of John* (originally Syriac, between 150-200); *Andrew* (Gnostic); *Thomas* (preserved in Greek and Syriac; written about 250 in Edessa); *Philip* (at the end of the 4th cent.; *Matthew*, 4-5th cent.); *Bartholomew* (Armenian.)

δ) More important and interesting are the *Acts of Paul*, now fully known from the Coptic Papyrus in Heidelberg (discovered by C. Schmidt), containing: the *Martyrdom* of *Paul*, the *Acts* of *Paul* and *Thecla*, and a *Correspondence* with the *Corinthians*. The latter was for a time held to be canonical in the Syrian and Armenian Church.

c) **Epistles**:

α) The spurious *correspondence between Abgar of Edessa and Jesus* (Euseb., *H. E.*, I, 13).

β) The above mentioned *correspondence of Paul with the Corinthians.*

γ) The Epistle of St. Paul to the *Laodiceans*, contained in many Latin MSS. of the N. T. from the 6th to the 15th century. Based on the genuine Pauline Epistles.

δ) The *correspondence between Paul and Seneca* (6 Pauline epistles and 8 by Seneca), an absurd forgery dating from about 350-400.

ε) The *Epistle of Barnabas*, about 100.

ζ) The *Epistola Apostolorum*, about 150.

d) **Apocalypses:**

LITERATURE

TISCHENDORF, *Apocalypses Apocryphae*, 1866.

α) An *Apocalypse of Peter*, 2d century, mentioned in the list of N. T. books in *Codex Claromontanus* (D).

β) The *Apocalypse of Paul*, mentioned in the *Decretum Gelasianum* and preserved in many Oriental and Occidental translations. Its bold imagery probably influenced *Dante* in his "Divina Commedia." Condemned by Augustine.

γ) The *Apocalypse of Bartholomew*, preserved in Coptic.

e) **Didactic writings:**

LITERATURE

BARDENHEWER, *Patrology.*

α) The *Didache*, written (about 100). Discovered 1883 by Bryennios.

β) The *Testament of our Lord* (5th cent.). Discovered by Rahmani, 1897.

γ) The *Pastor Hermae* (about 140-150)
δ) The *Apostolic Constitutions* (about 400).

6. Value.

Though not representing exact history, the Apocrypha reflect the spirit of their time and have recently gained importance for the comparative study of religions and the investigation of the origin of Christianity. They exercised considerable influence on the poetry of the Middle Ages.

B. The Old Testament Apocrypha

LITERATURE

SZÉKELY, *Bibliotheca Apocrypha*, 1913.
ANDRÉ, *Les Apocryphes de l'Ancien Testament*, 1903.
BISSELL, *The Apocrypha of the Old Testament*, 1890.
LAGRANGE, *Le Messianisme chez les Juifs*, 1909.
CHARLES, *The Apocrypha and Pseudepigrapha of the O. T.*, 1913.
KAUTZSCH, *Die Apokryphen and Pseudepigraphen des A. T.*, 1910.

I. **List of O.T. Apocrypha.** The O. T. Apocrypha are, by Protestants, called *Pseudepigrapha*, *i. e.*, pretending to come from certain O. T. authors, or dealing with them. They date mostly from 200 B.C.-200 A.D.

1. *The Prayer of Manasses* is an amplification of II Chron. XXXIII, 11 ff., originally written in Greek and preserved in many versions. While of pre-Christian origin, it is contained in the *Didascalia*. It was printed in the official edition of the Vulgate, 1592 (appendix). (About 100 B. C.)

LITERATURE

FUNK, *Didascalia et Constitutiones Apostolorum*.

2. *III Esdras*, originally Greek, containing the last chapters of Chron., the canonical *Esdras*, a part of

Nehemias and a story of Darius and Zorobabel, is also printed in the appendix of the official edition of the Vulgate. (About 100 B.C.)

LITERATURE

POPE, *The Third Book of Esdras, Journal of Theol. Studies*, 1907.

3. *IV Esdras*, originally Hebrew, containing a series of visions; preserved in many versions. It is reprinted in the Appendix to the Vulgate (c. 100 A.D.).

LITERATURE

VIOLET, *Die Esra-Apokalypse*, 1910.
VAGANAY, *Le Problème Eschatologique dans le IV^e Livre d'Esdras*, 1906. *L'Univ. Cath. LIV.*

4. *III Maccabees.* It is history interwoven with legends, describing the persecution of the Jews in Egypt by Ptolemy IV; preserved in the Greek original and some versions; written before 70 A. D.

5. *IV Maccabees.* Originally Greek, presents a philosophical system; attributed by St. Jerome to Flavius Josephus. Written before 70 A.D.

LITERATURE

BENSLY, *The Fourth Book of Maccabees in Syriac*, 1895.

6. The *Psalms of Solomon*, containing 18 Psalms, written c. 50 B.C.; originally Hebrew, but preserved only in Greek.

LITERATURE

SWETE, *The Psalms of Solomon*, 1900.
VITEAU, *Les Psaumes de Salomon*, 1911.

7. The *Odes of Solomon*, 42 in number, originally Greek, are of Jewish origin but elaborated by a Christian during the 1st century.

LITERATURE

HARRIS, *The Odes and Psalms of Solomon*, 1909.

8. *Psalm CLI*, preserved in some MSS., like B and A, also in many versions.

9. The *Book of Jubilees*, also called "Leptogenesis," "Little Genesis," or Book Kufale, containing a Haggadic treatment of Genesis and a part of Exodus; originally Hebrew, about 100 B.C., it was translated into Greek, Ethiopic, and Latin.

LITERATURE

CHARLES, *Mashafa Kufale, or the Ethiopic Version of the Hebrew Book of Jubilees*, 1895.

10. The *Apocalypses:*

a) *Henoch*, known only since 1800 through an Ethiopic version, but often used by the Fathers. It is a *conglomeration* of various writings under the name of *Henoch*. The originals were written in Hebrew or Aramaic, 200-100 B.C. It was widely known and is quoted in the Epistle of Jude 14 f. Especially important are its "parables" and messianic "visions."

LITERATURE

CHARLES, *The Ethiopic Version of the Book of Henoch*, 1906.
GRY, *Les Paraboles d'Hénoch et leur Messianisme*, 1910.

b) The *Apocalypses of Baruch*, the original (perhaps Hebrew) written c. 70 A.D.; the Syriac apocalypse is based on a Greek copy; the Greek apocalypse is of the 2nd cent. A.D., also the Ethiopic.

LITERATURE

CHARLES, *The Apocalypse of Baruch, transl. from Syriac*, 1896.

c) The *Apocalypse of Moses* or the "*Life of Adam and Eve*," shows Christian influence.

d) The *Apocalypse of Elias* is of Jewish origin (Egypt) of the 1st cent. A.D. Partly preserved in Coptic.

LITERATURE

STEINDORF, *Die Apocalypse des Elias*, 1899.

11. The *Testaments:*

a) The *Test. of the* 12 *Patriarchs*, originally Hebrew; the text of the Greek translation is of Christian origin, c. 100 A.D.

LITERATURE

CHARLES, *The Greek Versions of the Testaments of the Twelve Patriarchs*, 1908.

b) The *Test. of Job*, preserved only in Greek.

12. The *Ascensions:*

a) The *Ascension of Isaias*, or *Vision of Isaias*, containing a report of the Prophet's visions and martyrdom. Preserved in an Ethiopic version of a Greek original.

LITERATURE

CHARLES, *The Ascension of Isaiah*, 1900.
TISSERANT, *Ascension d'Isaie*, 1909.

b) The *Ascensio Mosis*, originally Greek, 5th-6th cent. A.D.; preserved in a Latin translation.

LITERATURE

CLEMEN, *Die Himmelfahrt Mose*, 1904.
CHARLES, *The Assumption of Moses*, 1897.

13. The *Letter of Aristeas*, an officer of Ptolemy II, (284-246) to his brother Philocrates, giving the story of the translation of the O. T. into Greek, ca. 200 B.C.

LITERATURE

WENDLAND, *Aristeae ad Philocratem Epistula*, 1900.

14. The *Sibylline Oracles.* Several books (3, 4, 5) show Jewish character. Written in Greek.

LITERATURE

BASSET, *La Sagesse de Sibylle,* 1900.

II. **Value of the O. T. Apocrypha.** Although these writings are not authentic, they are of importance for the *history of religions* and *religious ideas* of that time, *e.g.,* of the prevailing views on Eschatology, the resurrection, the last judgment, punishment and reward, the coming of the Messias and His angels, etc.

CHAPTER V

THE AGRAPHA OF THE NEW TESTAMENT

LITERATURE

GRENFELL-HUNT, *Sayings of our Lord*, London, 1897.
A. RESCH, *Agrapha, Ausserkanonische Schriftfragmente*, in *Texte und Untersuchungen*, Leipzig, 1906.
JACQUIER, *Les Sentences du Seigneur Extracanoniques*, *Revue Biblique*, 1918.
WHITE, *The Sayings of Jesus*, Cambridge, 1920.

1. Notion.

Ἄγραφα = alleged sayings of the Lord, which are not contained in the canonical Gospels of the N. T.

2. Preservation.

a) *Acts* XX, 35 presents an Agrapnon: "It is more blessed to give than to receive."

b) *Cod. Bezae* (D) adds one of considerable length to Luke VI, 4: "The same day he saw one working on the Sabbath and said to him: Man, blessed art thou if thou knowest what thou doest, but if thou dost not know, thou art condemned and a transgressor of the law."

c) Many are contained in *Patristic Literature* (collected by Resch).

d) The best known example is the *correspondence between Abgar of Edessa and Jesus* (Eusebius, *H. E.*, I, 13), defended as genuine even in recent times.

e) A new source of Agrapha has been opened by the discovery of numerous *papyri*. They contain mostly brief sayings of the Lord, so-called *Logia; e.g.*,

α) The fragment of Fajjum with a parallel to Matt. XXVI, 30-34; Mark XIV, 26-30.

β) In 1898 Grenfell and Hunt published a Papyrus with six sentences (The Oxyrhynchus Papyri, I, London, 1898).

γ) In 1904 more sayings were published (The Oxyrhynchus Papyri, IV, London, 1904).

δ) The famous Freer MS., in Detroit, has an amplification at the end of Mark, containing a dictum of the risen Lord.

ε) The most interesting discovery was published in 1907 (The Oxyrhynchus Papyri, V). It is a conversation between Jesus and the Pharisees about *levitic* and *internal purity*.

3. An excellent *collection* of the Agrapha is given by Jacquier, *Revue Biblique*, 1918.

4. **Value.**

The investigation of the Agrapha is still under way. They were declared to be fragments of apocryphal Gospels. To a great extent they are certainly later inventions; however, they may possibly preserve some genuine utterances of Jesus.

CHAPTER VI

BIBLICAL HERMENEUTICS

LITERATURE

CORNELY, *Introductio Generalis*, etc.
SZÉKELY, St., *Hermeneutica Biblica Generalis secundum Principia Catholica*, Freiburg i. B., 1902.
DÖLLER, J., *Compendium Hermeneuticae Biblicae*, Paderborn, 1910.
ZAPLETAL, V., *Hermeneutica Biblica*, Freiburg i. S., 1908.

I. Generalia.

1. **Notion.** Biblical Hermeneutics (derived from ἑρμηνεύειν = to explain) is the art of interpreting the Bible, or, in the words of St. Augustine, "modus inveniendi quae sunt intelligenda, et proferendi quae sunt intellecta." The principles described hereafter hold good for both the O. T. and the N. T.

2. **Preambles.**
   a) According to Catholic principles the Bible is the combined work (α) of the Holy Ghost, and (β) of a human instrument.
   b) As the inspired work of the Holy Ghost the Bible is free from error.
   c) As a book belonging to history, it is subject to the scientific rules of sound historical criticism.
   d) The truth, possessed through faith, does not prevent the Catholic student from applying the critical method, so as to study the same truth by his own investigation.
   e) Sound historical criticism does not exclude belief in a supernatural world and in miracles.

f) Nor is sound criticism impaired by the obligation not to interpret "*in rebus fidei et morum*" against the "*sensus communis patrum*" (*Trid.*, IV);

g) Nor by the obligation to respect the "*sensus Ecclesiae*" (*Vat.*, III).

h) Only a few passages are authentically defined as to their sense, like John III, 5; Rom. V, 12.

3. **Preliminary Conditions** for Interpretation.

Before a text can be explained, it must be determined as an integral and authentic part of the Bible. This is done

a) by the so-called "*lower criticism*," which, by the help of the original, the versions, and Patristic quotations, establishes the true and original text, either through confirmation or by correction (*texual criticism*);

b) by the so-called "*higher criticism*," which by historico-critical means, investigates the origin and credibility of the book in which the text is contained (*historical criticism*).

c) *This positive criticism* has nothing to do with the negative destructive criticism holding the *a priori* principle that a supernatural world and revelation are impossible.

4. **Subdistinction.** We include under Hermeneutics:

a) *Noëmatics* = the distinction of the different senses contained in the words of the Bible.

b) *Heuristics* = The art and rules of finding the sense.

c) *Prophoristics* = the art of reproducing and representing the sense.

II. **Noëmatics,** the distinction of various senses.
There is to be distinguished:
1) a *literal* or *historical* sense;
2) a *typical* or *spiritual* sense;
3) an *accommodative* sense.

In the old distinction of (a) literal, (b) allegorical, (c) moral, and (d) anagogical sense, the three latter members represent a subdivision of the "spiritual sense," as this may concern objects of faith (allegorical), precepts (moral), or the future world (anagogical). "*Litera gesta docet, quid credas allegoria, moralis quid agas, quo tendas anagogia.*" This division is confusing.

1. The *literal sense* is again divided into
a) the literal sense, properly represented, *e.g.*, in the expression "the arm of David;"
b) the figurative, parabolical or metaphorical sense, shown, *e.g.*, in the expression "the arm of God."

To the figurative sense belong
a) *the allegory*=if the metaphor is sustained through a whole sentence or book, *e.g.*, "*Vos estis sal terrae.*"
b) The *parable*=an illustration of a truth by a simile, given in "a complete, self-dependent discourse" (Fonck).

c) It is self-evident that a literal sense exists in the Bible just as well as in any other book.
d) There can be *only one* literal sense intended in any passage by the author; but this does not exclude that, *e.g.*, Caiphas (John XI, 51) expresses his *own* imperfect opinion in words inspired by divine influence. The theory of a possible *twofold literal* sense is false.

2. The *spiritual-typical sense* emanates from association with persons, things, or events, which foreshadow other persons, things, or events, not by

nature, but by the *free will of God.* The *foreshadowing* element is called *type*, the *foreshadowed*, anti-type.

a) The existence of a typical sense is guaranteed for the O. T. by the argumentation of the N. T. writers. *E.g.*, in John XIX, 36, we find applied to Christ what originally (Ex. XII, 46) was predicated of the paschal lamb. In Rom. V, 4, Adam is a type of Christ. The typical sense cannot be maintained with certainty for N. T. passages.

b) But every Biblical passage also has a *literal meaning*, which cannot be destroyed by the typical sense.

c) This *does not imply ambiguity*, since the words can have a literal sense, while the thing is typical.

d) The typical sense consists in what was intended by God, not what is invented by interpreters (like Origen).

e) The *types* are different from the *symbols* or *symbolic actions*. With the latter the *prefigurative* character is *necessarily* connected, but not with the former.

f) The *types* are different from the *allegory*. The latter has the *prefigurative* character *naturally*, the former by the *special providence of God.*

3. The *accommodative* sense = the application of a passage on account of a similarity to something to which the writer originally had no reference. It can be used:

a) *by extension*, if, *e.g.*, the words of blessing which are bestowed in O. T. passages on Abraham and Jacob are applied to any other saintly man. This kind of accommodation is often used:

α) in the admonitions of the N. T. writers; cf. Hebr. XIII, 5 f.;
β) in innumerable cases by the Fathers;
γ) esp. in the liturgy of the Church;

b) or *by allusion*, if a text is applied to a person or a thing quite different from its original meaning, *e.g.*, if the text "*Mirabilis Deus in sanctis suis*" [*in sanctuario suo*], Ps. LXVII, 36 is applied to the Saints. This is merely a play on words.

c) The accommodative sense is naturally worthless for exact argumentation.

III. **Heuristics,** or the Rules of Interpretation.

The object of interpretation is to ascertain the significance and sense of Biblical words and passages. It must be obtained by the use of all the means supplied by the historico-critical method.

A. Above all, the laws of the *Magisterium Ecclesiae* have to be observed, *i.e.*,

1. The principles laid down in the decrees of the Church concerning the Bible. Cf. *Ecclesiastical Decrees*, etc.
2. The principle of the "*consensus patrum in rebus fidei et morum*" (*Conc. Trid*).
3. The principle of the "*analogia fidei vel doctrinae*," *i.e.*, harmony with all revealed truth.
4. The principle of the "*sentire cum Ecclesia*," *i.e.*, reverence for ecclesiastical tradition.

B. Besides the interpreter has to observe: The **philological rules.** Therefore he must be familiar

1) with the **ancient languages** in which the Bible is

preserved, especially *Hebrew*, *Greek*, *Latin*, *Syriac*, *Coptic*. Of great help is the knowledge of *Arabic*, *Ethiopic*, *Armenian*, and especially of the *cuneiform system of writing*, and of *Sumerian*. The assistance of good *Dictionaries* and *Concordances* is indispensable.

LITERATURE

For Hebrew:

GESENIUS, *Thesaurus Linguae Hebr. et Chald.;* also his *"Handwörterbuch."*

MANDELKERN, *Hebrew Concordance.*

For Syriac:

BROCKELMANN, *Lexicon Syriacum.*

For Greek:

BRUDER, *Concordantiae Omnium Vocum N. T. Graeci.*

HATCH-REDPATH, *A Concordance to the Septuagint.*

STEPHANUS, H., *Thesaurus Linguae Graecae.*

For Latin:

PEULTIER, *Concordantiarum Universae Scripturae Sacrae Thesaurus.*

BOCHS, *Repertorium Biblicum totius Sacrae Scripturae.*

For Coptic:

MALLON, *Grammaire Copte* (*Bohairic*).

PEYRON, *Lexicon Linguae Copticae.*

G. STEINDORF, *Koptische Grammatik* (*Sahidic*).

For Ethiopic:

DILLMAN, *Lexicon Linguae Aethiopicae.*

PRÄTORIUS, *Grammatica Aethiopica cum Paradigm.*

For Arabic:

BELLOT, *Dictionnaire Arabe.*

SOCIN, *Arabic Grammar, Paradigms, Literature, Chrestomathy and Glossary.*

For Armenian:

DE NAR BEY, *Dictionnaire Arménien-français.*

MEILLET, *Armenische Grammatik.*

For Assyrian, Babylonian, Sumerian:

MUSS-ARNOLT, *A Concise Dictionary of the Assyrian Language.*

FR. DELITZSCH, *Assyrian Grammar.*

PRINCE, *Materials for a Sumerian Lexicon.*
ZIMMERN-WINCKLER, *Keilinschriften und Bibel.*
SCHRADER, *Keilinschriftliche Bibliothek.*
DELITZSCH, *Assyrische Lesestücke.*
MEISSNER, *Assyrische Grammatik.*

2) As Biblical Greek is mainly the popular language or **Koine,** the student must be equipped with a sufficient *knowledge* thereof.

Cf. Linguistic Criticism.

Hence he must also be acquainted with the respective *documentary sources, namely:*

a) The *Papyri.*

LITERATURE

DEISSMANN, *Light from the Ancient East.*
WILKEN, *Archiv für Papyrusforschung.*
MILLIGAN, *Selections from Greek Papyri.*
MOULTON-MILLIGAN, *The Vocabulary of the Greek Testament Illustrated from the Papyri.*

b) The *Ostraca.*

LITERATURE

H. R. HALL, *Coptic and Greek Texts of the Christian Period from Ostraca,* etc.
W. E. CRUM, *Coptic Ostraca.*
A. WILKEN, *Griechische Ostraka.*

c) The *Inscriptions.*

LITERATURE

C. T. NEWTON, *The Collection of Ancient Greek Inscriptions in the British Museum.*
A. BÖCKH, *Corpus Inscriptionum Graecarum.*
TH. MOMMSEN, *Corpus Inscriptionum Latinarum.*
W. DITTENBERGER, *Orientis Graeci Inscriptiones Selectae.*
CHWOLSON, *Corpus Inscriptionum Hebraicarum.*

3) The results of the Assyrian, Babylonian, Palestinian, Egyptian **excavations** offer valuable assistance to the interpreter.

LITERATURE

COBERN, *The New Archeological Discoveries.*
BARTON, *Archaeology and the Bible.*
KARGE, *Rephaim, Die vorgeschichtliche Kultur Palästinas und Phöniziens.*
H. HILPRECHT, *The Excavations in Assyria and Babylonia.*
KING-HALL, *Egypt and Western Asia in the Light of Recent Discoveries.*
BLISS MACALISTER, *Excavations in Palestine.*
CLAY, *Light on the Old Test. from Babel.*
ROGERS, *History of Babylonia and Assyria.*
VIGOUROUX, *La Bible et les Découvertes Modernes.*

4) Consultation of the **profane Greek and Latin writers is also indispensable** for the explanation or elucidation of Biblical passages.

LITERATURE

Cf. the "Oxford Classical Texts."

5) Of equal and even greater importance is a thorough acquaintance with **Patristic literature.**

Cf. "Patristic Quotations."

6) A self-evident necessity is perfect familiarity with the **Biblical authors** and their writings.

7) An important help is the **etymological** consideration of Biblical words.

LITERATURE

CURTIUS, *Grundzüge der griechischen Etymologie.*
EISLER, *Wörterbuch der philosophischen Begriffe.*

8) Also the *Talmud* should be mentioned as a valuable source of information.

LITERATURE

RODKINSON, *The Babylonian Talmud.*
SCHWAB, *Le Talmud de Jérusalem.*

9) Excellent help is offered also by the ancient *versions.*

C. **Auxiliary Rules.** Most valuable guides for the explanation of the text are further:

1) the general *contents* of a book in which the text is contained;

2) the *occasion and aim* of the book;

3) the *context*, which may be

α) the *grammatical* context, *i.e.*, the syntactical structure of the sentence;

β) the *logical* context, *i.e.*, the underlying ideas, be it in immediate or remote connection.

γ) the *psychological* context, *i.e.*, the psychological disposition of the author (*e.g.*, joy, sadness), or of the reader (*e.g.*, hope, despair).

4) *Parallel* Passages.

α) Especially in the Bible itself;

β) but also in non-Biblical documents.

5) The general *mental disposition* of the author. *E.g.*, a well-educated Jew from the Diaspora will write differently than a simple fisherman of Galilee.

6) The study of the *archaeology* of the Jews, *i.e.*, of their religious cult, their literature, customs, etc.

LITERATURE

E. Schürer, *History of the Jewish People.*
T. Schegg, *Biblische Archäologie.*
The Jewish Encyclopedia.

7) The *comparative study* of religious history, literature, customs, education, cults in general, which may yield important illustrations. (Note especially the so-called mystery religions.) But here it is important to remember that *analogy is not genealogy.*

LITERATURE

Cf. The Bible and the Comparative Study of Religions.

8) the *combination* of chronological data, which must be handled with care, for the poet has more freedom of combination than the historical critic.

IV. **Prophoristics,** or Presentation of the Sense.

1. *Principle:* The purpose must be to describe objectively, *i.e.*, without prejudice.

2. *Forms:* They may be manifold:

a) The *paraphrase*, the most primitive form, is a short elucidation of Biblical passages by other circumscriptive words, taken mainly from the Biblical vocabulary itself. It is used at every stage of interpretation, esp. by the early Patristic writers.

b) The *scholia* are short exegetical notes in epigrammatic form on the text of the book. Beginning with Origen, the scholiasts form a special type of Patristic writers.

c) The *glosses* (practically identical with *scholia*) are also short notes on single words or passages of a book. We distinguish

α) *Marginal glosses*, if the notes are written on the margin, and

β) *Interlinear glosses*, if they are between the lines. The glosses *par excellence* are a special peculiarity of the Middle Ages and may be placed in a class with the Catenae and Scholia.

The most important marginal gloss is the "*Glossa Ordinaria*" of Walafried Strabo (+849), the best interlinear gloss that of Anselm of Laon

(+1117). Noteworthy are also the *glosses* of the Venerable Bede (+735), Alcuin (+804), Rhabanus Maurus (+856).

d) The *glossaries* are a collection of glosses or λέξεις. They are the first step to the later dictionaries of the Bible. In the front rank are, in Greek: the glossaries of HESYCHIUS (ca. 380), Photius (+891), and the "*Etymologicum Magnum*" (XI-XII cent.). Cf. ERNESTI, *Glossae Sacrae.* In Latin: *Isidore of Seville, Etymologiarum Libri XX.* Cf. Löwe-Götz, *Corpus Glossariorum Latinorum.*

e) The *Catenae* (the name is derived from the "*Catena Aurea*" of St. Thomas Aquinas) are Patristic scholia combined into collective commentaries. They are important as a source of inedited Patristica. Famous is the "*Catena Aurea*" of St. Thomas (+1274); valuable are further the older catenae of Procopius (c. 528), the first writer of catenae on a large scale, Andreas (c. 520), Nicetas (11th cent.), Oecumenius (11th cent.).

Cf. LIETZMANN-KARO, *Catenarum Graecar. Catalogus.*
F. A. CRAMER, *Catenae from the Greek Fathers.*

f) *Commentaries* are exhaustive scientific explanations of biblical books. They are the result of modern Bible study.

g) The *homily* is a popular explanation for religious edification.

V. **Outlines of the History of Christian Interpretation.**

1. The **early Patristic** writers do not make use of any special system in their exegesis, but are often governed by *allegorical* (*i.e., typical*) principles; thus

Clement Rom. (c. 100), Justin (+167), Irenaeus (+202).

2. From the *3rd century* on scientific interpretation developed **two great schools:**
   a) the **Alexandrian School,** stressing the *mystical or spiritual sense* of the Bible according to the Platonic trichotomy: *corpus* (letter), *anima* (moral sense), *spiritus* (mystical sense). The mystical sense is always preferred by this school. Its chief representatives are: Origen (254), Dionysius of Alexandria (265), Clement of Alexandria (217), Cyril of Alexandria (444). They did not escape the danger of over-emphasizing allegory.
   b) the **Antiochian School** made the *literal sense* of the Bible its peculiar tenet. Diodorus of Tarsus (+390), John Chrysostom (407), Theodore of Mopsuestia (429), Isidore of Pelusium (450), Theodoret (458), are the leaders of this school; also important is the great representative of the early school of Edessa: Ephrem Syrus (379). They were exposed to the danger of rationalistic tendencies. (Cf. Theodore of Mops.)

α) An "*Interpretatio Mixta,*" *i.e.*, partly spiritual and partly literal, was favored by a great number of Fathers, *e.g.*, the Cappadocians: Basil the Great (379), Gregory Nazianzen (389), Gregory of Nyssa (396), the Palestinian scholars: Eusebius (340), Epiphanius (403); and also Athanasius (393).

β) The *allegorical* (*i.e. typical*) principle is followed among the *Latin* Fathers by Hippolytus (235), Hilary (367), Ambrose (397), Marius Victor (370); partly by Jerome (420), Augustine (430), Rufinus (410), Gregory the Great (604).

3. The period of the *Catenae* among the Greeks begins with the 6th century. (Cf. Catenae.)

4. The period of the *glosses* among the Latins begins with the 7th century. (Cf. Glosses).
5. The *Scholastic Interpretation* sets in with the 12th century: Rupert of Deutz (1135), Hugh of St. Victor (1141), Peter Lombard (1164).
6. It reaches its *climax* in the 13th century: Hugh of St. Cher (1260), Albertus Magnus (1280), Thomas Aquinas (1274), Bonaventure (1274).
7. With the dawn of the *14th century* (Council of Vienne, 1311), the study of *Oriental* languages inaugurates **fresh progress** in interpretation. Important is **Nicolaus de Lyra** (1340) with his famous "*Postillae Perpetuae.*"
8. A new era starts with the revival of *linguistic studies in the middle of the 15th century.* As pioneers we mention: Cajetan (1534), Santes Pagnini (1541), Vatablus (1547).
9. The time from **1550-1750** must be called the **golden age** of Catholic Scripture interpretation. Numerous scholars devoted themselves to the Bible. We mention: Sixtus Sen. (1569), Lucas Brugensis (1619), Tirinus (1636), Cornelius à Lapide (1637), Menochius (1655), Cornelius Jansenius (1575), Maldonatus (1583), Salmeron (1585), Toletus (1596), Estius (1613), Sabatier (1742), Calmet (1757).
10. On the **Protestant side,** little headway was made during this Catholic "golden age." We need mention only: Grotius (1645), Brian Walton (1658), Lightfoot (1675), Schoettgen (1751).
11. The *historico-critical consideration of the Bible* commenced at the beginning of the 18th century. Epoch-

making was **R. Simon** (1712), followed by **Lamy** (1715), Huetius (1721), Natalis Alexander (1722), Assemani (1768), Ugolini (1769), etc.

12. **Various Rationalistic systems** arose in England during the 17th and 18th century and were developed on the continent in the 18th and 19th century.

a) The *birthplace of Biblical Rationalism* is *England.* Rationalism was introduced into Bible study by the English Deists: Shaftesbury (1713), Toland (1722), Collins (1729), Woolston (1732), Tindal (1733), etc. Their theory was that the Bible is part forgery, part allegory.

They were followed shortly afterwards by men like Evanson and Priestly.

Cf. CONYBEARE, *History of New Testament Criticism*, 1910.

b) The *fathers of Biblical Rationalism in Germany* were the famous Reimarus (1768), Lessing (1781), Herder (1803), called the "Deists of Germany," and S. Semler (1791).

c) *Inspired by their teaching*, in the middle of the 19th century, were: G. Paulus (1851), F. C. Baur (1860), the celebrated founder of the Tübingen School, D. F. Strauss (1875); Ernest Renan (1892); and with and after them the representatives of the "radical" and "critical" schools. Cf. *History of Introduction.*

13. The school of *negative comparative study of religion*, which systematically confounds *analogy* with *genealogy* (concerning the documents of Christian and non-Christian religions) may be called the modern

outgrowth of Rationalism. Its chief representatives are: Norden, Jensen, Reitzenstein, Reinach, Jeremias, Delitzsch, Cheyne, etc.

14. The *Modernistic Movement* was the reaction of *radical* criticism on the Catholic side. It is represented esp. by Loisy (France) and Tyrrell (England). Its principles are enumerated and condemned in the Encyclical of Pius X, "*Lamentabili sane exitu*" (1907).

CHAPTER VII

BIBLICAL INSPIRATION

LITERATURE

PESCH, CHR., *De Inspiratione Sacrae Scripturae*, Freiburg i. B., 1906.
FRANZELIN, *De Divina Traditione et Scriptura*, Rome, 1896.
BILLOT, *De Inspiratione Sacrae Scripturae*, Rome, 1906.
BRUCKER, *Questions Actuelles d' Écriture Sainte*, Paris, 1895.
DAUSCH, *Die Schriftinspiration*, Freiburg i. B., 1891.
CHASE, *Chrysostom, A Study in the History of Biblical Interpretation*, London, 1887.
MERKELBACH, *L'Inspiration des Divines Écritures, Principes et Applications*, Liége, 1913.
BAINVEL, *De Scriptura Sacra*, Paris, 1910.

Inspiration may be called *the "Biblical Question" par excellence* of *the present time.* A historical sketch of the development of the problem will prove valuable for the better understanding of our exposition.

I. Historical Development of the Question.

LITERATURE

FONCK, *Der Kampf um die Wahrheit der hl. Schrift*, 1905.

A. Before the Encyclical "Providentissimus Deus."

1. This Encyclical was called forth by strange ideas on biblical inspiration, which had suddenly entered Catholic teaching.
2. The representatives of this new school, though standing on Catholic ground, strove to restrict inspiration, contrary to Catholic tradition, *"ad res fidei et morum."*
   a) The first serious attempt was made by **Lenormant** in his book *Les Origines de l' Histoire*

d'aprês la Bible et les Traditions des Peuples Orientaux, Paris 1880-84. According to him, inspiration concerns only **religious matters ("res fidei et morum").** The sacred writer might use old fables, legends, and myths, which, by the influence of inspiration, become the material garment of eternal truth.
This book was placed on the Index, Dec. 19, 1887.

Against Lenormant's theories:

H. LEFEBVRE in *Revue Catholique de Louvain*, 1880.
J. BRUCKER in the same *Revue*, 1882.
VON HUMMELAUER in the *Stimmen aus Maria-Laach*, 1881.

b) **Similar ideas,** but not quite as radical, were advanced by **Cardinal Newman** in the *Nineteenth Century*, 1884. Inspiration, he held, embraces "*res fidei et morum*" **and** also the *historical* parts, *but not, strictly, matters of natural science.* The "*obiter dicta*" seem to be excluded from inspiration.

Against Newman:

HEALY in the *Irish Ecclesiastical Record*, 1884.
HOWLETT in the *Dublin Review*, 1893.
BRUCKER in *La Controverse et le Contemporain*, 1884-85.

c) **Analogous ideas** were propagated by

W. CLIFFORD in the *Dublin Review*, 1881.
H. FAYE, *Sur l'Origine du Monde*, 1884.
SALVATORE DI BARTOLO, *Criteri Teologici*, 1888.
BERTA, *Dei cinque libri Mosaici*, 1892.
SEMERIA in the *Revue Biblique*, 1893.
SAVI in *Science Catholique*, 1892-93.

α) **New and greater excitement** was caused by **Msgr. d'Hulst's** publication—*La Question Bi-*

blique, 1893, embodying the ideas of the new movement.

LITERATURE

α) *pro Msgr. d'Hulst:*
Loisy in *L'Enseignement Biblique*, 1893.
Savi in *Science Catholique*, 1893.
β) *against:*
Jaugey in *Science Catholique*, 1892-93.
Brucker in *Études*, 1893.

e) The **questions in dispute are:**
α) The *extent* of inspiration.
β) The *effect* of inspiration, esp. its *inerrancy*.

f) Amidst the ensuing confusion the Encyclical **"Providentissimus Deus"** enunciated the correct principles, and a new phase began. (Cf. *Eccl. Decrees.*)

B. After the Encyclical "Providentissimus Deus."

1. *a*) In contrast with d'Hulst, who at once submitted to the Church, *Loisy* (after an anonymous activity) started an open fight against the Encyclical.

LOISY'S BOOKS

La Religion d'Israel, 1901,
L'Évangile et l'Église, 1902,
Autour d'un petit Livre, 1903,
Le Quatrième Évangile, 1903,
Études Évangéliques, 1902,

were placed *on the Index*, Dec. 16, 1903.

b) *Loisy's theories:*
α) were based on the *evolutionary theory of Hegel* (Germany), *Spencer* (England), *Sabatier* (France);
β) *denied the historical credibility* of the Gospel;

γ) but sought to retain the appearance of orthodoxy by the notorious *distinction*: Something may be *historically untrue*, though *theologically true*.

LITERATURE

α) *against Loisy:*
GRANDMAISON in *Études*, 1903.
BATIFFOL, in *Bulletin de Littérature Ecclésiastique*, 1903-4.
LAGRANGE, in the same review, 1904.
LEPIN in *Jesus, Messie et Fils de Dieu*, 1904.

β) *for Loisy:*
A. HOUTIN, *La Question Biblique chez les Catholiques, etc.*, 1902 (Prohibited, Dec. 4, 1903, by the S. C. of the Index.)

2. **Quite different from Loisy** in their tendency, but so "advanced" as to create *doubts* and *objections*, were the *theories* evolved

a) by M. J. LAGRANGE in *La Méthode Historique*, 1903.

α) He insists on a new kind of *verbal inspiration*, based on the Thomistic doctrine of the co-operation of God with the acts of His creatures.

β) What the sacred writers *teach* (not what they *write*), is the teaching of God. And they teach only what they affirm categorically (*"ce qu'ils affirment catégoriquement"*). Now there is a *"genre littéraire"* (parable) where nothing is affirmed about reality; it serves merely as a *basis* for moral instruction.

γ) Hence there are *secondary elements* in the Bible, serving as garment of the truth.

δ) In natural science the sacred writers report "*secundum apparentiam.*" *This principle can be transferred to history.* Thus the period from Adam to Abraham does not represent historical facts.

b) More or less similar ideas were developed by *Rose, Zapletal, Durand, Prat* (with special reference to the "*citatio implicita,*" *i.e.*, quotations by sacred writers without mention of the sources), *Poels, Sanders, Zanecchia, Höpfl, Dufour, Holzhey, Engelkemper, Peters.*

c) Considerable discussion was provoked by *von Hummelauer's* book *Exegetisches zur Inspirationsfrage*, 1904, which is practically a repetition of Lagrange's theories.

α) The same writer emphasizes the distinction of *the literary types* (fables, parables, myths, religious history, popular tradition, prophetical and apocalyptic stories, etc.) with each its own peculiar truth, which differs from absolute truth.

β) He also recommends the *extension* of the "*secundum apparentiam*" principle from the realm of natural science to *history.*

LITERATURE AGAINST THESE THEORIES

DELATTRE, *Autour de la Question Biblique*, Liége, 1904.
MURILLO, *Critica y Exegesis*, Madrid, 1905.
BRUCKER, in *Études*, 1905.
MCDONALD, in the *Irish Ecclesiastical Record*, 1905.
GÖTTSBERGER, *Biblische Zeitschrift*, 1905.

The *main features* of the *new school* are briefly:

1. *Restriction* of *inspiration.*.

2. *Restriction* of the *effect* (inerrancy) of inspiration.
3. Distinction of *literary types* with their peculiar, but not absolute truth.
4. Consequently distinction of *absolute* and *relative* truth (according to literary type).
5. Equation of narratives bearing on *natural science* with such of *history.*

These theories have been condemned by the Encyclical "*Spiritus Paraclitus,*" Sept. 15, 1920.

II. **Ecclesiastical Decrees concerning inspiration (cf. Eccesiastical Decrees).**

1. The characterization **"divina scriptura"** is the *first step* towards the determination of inspiration (*Council of Rome*, 382; *of Hippo*, 393; *of Carthage*, 397 *and* 419).
2. The declaration that God is the **"auctor scripturae"** is the *second step* (*Statuta Ecclesiae Antiqua*, *5th or 6th cent.; Council of Constantinople*, 533 (*"Spiritus Sanctus—Conscriptor"*).
3. *Third step:* the resulting **inerrancy.** (*Constitutio Ioannis XXII*, 1323; *Letter of Benedict XII*, 1341; *Letter of Clement VI*, 1351.)
4. **Further elucidation** is furnished:
   a) By the **Council of Florence, 1342.**
      α) God is the "*auctor Scripturae.*"
      β) *Reason:* The sacred books are written "*Spiritu sancto inspirante.*"
   b) By the **Council of Trent, 1546.**
      α) "*Deus est auctor scripturae.*"

β) "The sacred books are written "*Spiritu sancto dictante.*"

γ) "*Libri ipsi integri cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt*" *accipiendi sunt ut sacri et canonici.*

c) By the **Council of the Vatican,** 1870.

α) "*Scriptura divinitus inspirata.*"

β) The sacred books are written "*Spiritu sancto inspirante.*"

γ) "*Deus est auctor librorum.*"

δ) The sacred books are the "*scriptum verbum Dei.*"

ε) Therefore "*sine errore.*"

ζ) The character of inspiration *cannot be imparted by the subsequent approbation* of the Church.

5. The *principles are summarized* in the Encyclical **"Providentissimus Deus,"** 1893.

a) **Determination of inspiration:**

α) Deus "*excitavit*" sacros scriptores,

β) Deus "*movit*" sacros scriptores,

γ) Deus "*astitit*" sacris scriptoribus,

δ) "*ut ea omnia eaque sola, quae ipse iuberet,*"

ε) "*recte mente conciperent*"

ζ) et "*fideliter conscribere vellent*"

η) et "*apte infallibili veritate exprimerent.*"

Therefore God is "*auctor Scripturae universae.*"

b) **No contradiction** is possible between the *Bible* and *natural science.*

c) Nor between the *Bible* and *history.*

d) **Inspiration** includes not only "*res fidei et morum,*" but the entire Bible.

6. These norms were repeated in the **Decisions of the Biblical Commission:**
   a) The assumption of an erroneous "*citatio tacita vel implicita*" for the solution of the difficulties in the Bible is not admitted, unless it can be proved "*solidis argumentis:*"
      α) that there is a real quotation from a non-inspired author,
      β) and that the sacred writer does not intend by his quotation to approve of the contents of his quotation or to make it his own. (Feb. 13, 1905).
   b) The assumption that the so-called "*historical books*" *of the Bible* do not contain *real history* is not permitted, except it be proved "*solidis argumentis.*" (June 23, 1905.)
   c) The *historical character of Genesis*, ch. I-III, must be maintained. (June 30, 1909).
   d) Also the *historical value of John* (May 29, 1907).
   e) The Commission insists on the *historicity of Matthew* (1911), *Mark* and *Luke* (1912), of the *Acts* and the *Pastoral Letters* (1913).
   f) It is incorrect to say that *St. Paul* (*I Thess. IV*, 13*f.*) expressed his own human ideas, "*quibus error vel deceptio subesse possit*" (June 18, 1915).

7. **Misinterpretations of the Encyclical "Providentissimus Deus"** and the theories based upon it (*viz.:* of a "*primary*" and "*secondary*" *element in the Bible;* of a "*relative truth*" in the sacred books; of the "*iuvabit transferri*"; of the "*citatio implicita*"; of the application of "*literary types,*" etc.) have been cor-

rected by the Encyclical of Pope *Benedict XV*, **"Spiritus Paraclitus"** (Sept. 15, 1920).

III. **Exposition of the Principles of Inspiration.**

1. **The Fact of Inspiration.**

A. *It cannot be established by internal reasons*,

a) such as sublimity of contents,

b) or even by the narratives of miracles and prophecies, which do not prove inspiration,

c) nor by the subjective (inner) testimony of the Spirit (Protestant theory).

B. But *only by positive external testimony, which consists* in these facts:

a) That *Christ and His Apostles* confirmed the belief of the Jews that the Bible is a divine document (Matth. XXI, 42 f.; Luke IV, 21 f.; XVI, 31; John V 39, 46, etc.);

b) That the *Apostles* used the books of the O. T. as a divine testimony for Christ (Acts XVIII, 28; Rom. X, 11; Gal. III, 8 f., etc.);

c) That the "*Scriptura*" is directly attributed to "*Spiritus sanctus*" as author (Acts I, 16);

d) That II Tim. III, 16 speaks of "πᾶσα γραφὴ θεόπνευστος";

e) That II Pet. I, 21 gives the essence of the definition of "*inspiratio*": "*Non enim voluntate humana allata est aliquando prophetia, sed spiritu sancto inspirati, locuti sunt sancti Dei homines*," which refers to the "*prophetia Scripturae*" (v. 20);

f) That II Pet. III, 16 places the Epistles of St. Paul on a level with the "*ceterae Scripturae*."

C. Our thesis is *confirmed* by the *Patristic writers*, the witnesses of *Tradition*, who teach

a) That the sacred books were written by the Holy Ghost and hence are the *letter of God* to men (Clement of Rome, Irenaeus, Hippolytus, Clement of Alexandria, Origen, Chrysostom, Theodoret, Theophilus of Antioch, Athanasius, Augustine, Gregory the Great);

c) That inspiration embraces *every part of the Bible* (Gregory Naz., Origen, Jerome, Augustine, Chrysostom);

d) That the authorship is attributed to *the Holy Ghost*, not to human writers (Origen, Ambrose, Cassiodorus);

e) That this means: *God is the principal author* and the sacred writers are His instruments (Justin, Hippolytus, Athenagoras, Gregory the Great, Theodoret). Cf. Fonck.

2. The Nature of Inspiration.

A. The *sensus communis catholicus* about inspiration, based on the decisions of the Church, is this:

"*Inspiratio biblica est charismatica illustratio intellectus et motio voluntatis et assistentia divina hagiographo praestita ad ea omnia et sola scribenda, quae Deus suo nomine scribi et Ecclesiae tradi vult.*" (PESCH, *De Inspiratione Sacrae Scripturae*, p. 437.)

B. This *definition* includes **four elements:**

a) The **illustratio intellectus:**

α) in reference to something either *already known* or still *unknown* to the author.

β) If *unknown*, inspiration includes a revelation. But this is not necessary, hence not essential to inspiration. Luke I, 3, II Macc. II, 24 f. presuppose the authors' own work.

b) The **motio voluntatis.**

Since knowledge alone is not yet an inspiration to write, it must be accompanied by the *practical supernatural decision* that this or that specific matter is to be written down, and by the *supernatural motion of the will* to carry out this decision. (Cf. II Pet. I, 21.)

c) **Assistentia divina in scribendo.**

If God is to remain the author, He must grant His assistance to write without error.

d) **Finis proprius.**

The purpose of this writing must be that the book be given to the Church as guide. If inspiration were given by God for private use, we would not be bound to believe in it, and such an inspiration would differ from the inspiration of Scripture. Consequently whatever book the Church has declared to be canonical, is inspired Scripture.

This inspiration is quite another thing from rhetorical or poetical inspiration, which *can*, but need not, be attributed to Biblical inspiration.

C. **The result of inspiration is the inerrancy of the Bible.**

a) The Fathers are unanimous on this point.

b) They declare the doctrine of the inerrancy of S. Scripture emphatically to be a *"depositum fidei,"*

c) especially in regard to the historical parts. (Clement of Rome, Justin, Origen, Eusebius, Basil, Gregory Naz., Chrysostom, Jerome, Augustine).

D. **Concerning the human instrument.**
Inspiration

a) does *not destroy but elevates the natural faculties* of the writer;

b) it does **not** *represent what the writer* **knows and thinks,** *but what he* **writes;**

c) it guarantees the *infallible truth* of that which God intended to be written by the author. Thus the sacred books not only *contain* the word of God, but they *are* the word of God;

d) it does not imply that the sacred writer necessarily was conscious of inspiration.

E. The *grace of* **inspiration is neither identical nor necessarily connected with the dignity of the apostolate.** Mark and Luke were not Apostles.

F. The *character of inspiration* **cannot be produced** by a **subsequent approval** of a book either by God or by the Church.

G. Inspiration does **not bar the scientific investigation** of the sacred books.

a) Inspiration guarantees the *inerrancy*, but is *silent* regarding the *author*, the *date*, the *sources*, the *text*, the *literary type*, and the *interpretation*

of a book. All these points are left to human scholarship.

b) It guarantees the *truth*, but *not* the *completeness* and perfection of the statement;

c) It guarantees the *truth*, but this is *not always evident* at first sight, since truth can be expressed

α) in a dogmatic and absolute manner;

β) in a rhetorical manner;

γ) in a poetical manner;

δ) in a metaphorical manner;

ε) in a parabolical manner;

ζ) in an allegorical manner;

η) or *secundum apparentiam* in regard to the *phenomena* of nature.

Criticism, guided by the *Magisterium Ecclesiae*, has to ascertain the exact meaning of each expression and its truth.

H. The Extent of Inspiration.

a) According to the decisions of the Church, in agreement with the Patristic tradition (cf. Inerrancy), inspiration covers the *whole Bible in all its parts.*

b) To restrict it to "*res fidei et morum*" is therefore *contra Ecclesiam.*

c) Hence the application of the theory of an erroneous "*citatio tacita vel implicita*" in order to solve difficulties, is not admissible, except it be proved,

α) that the sacred writer *did* quote;

β) that he did not make the contents of the quotation his own (Bibl. Com., 1905).

d) The "*citatio explicita*" not only contains the "*veritas citationis*," but also "*veritas absoluta.*"

e) A clear *distinction* must be drawn *between natural science* and *history.*

Natural science:

α) God does not give scientific instructions about the mysteries of nature;

β) nor did the sacred writer by a *scientia infusa* obtain special knowledge about it beyond the limitations of his time.

γ) Nevertheless it belongs to the realm of inspiration, and the Scriptures cannot make mistakes in this respect.

δ) The seeming difficulties can be solved by the observation that a *popular expression* about a *phenomenon of nature* (*e.g.*, the sun rises) is not erroneous, as long as it does not represent the judgment of the intellect on the real fact behind the phenomenon. But such popular expression is possible without implying said judgment, and independently of it, and therefore it can be true notwithstanding subjective error in the mind of the writer. But this principle cannot be transferred from natural phenomena to *historical facts;* these must be either true or untrue. The difficulty has to be solved in every particular case.

History.

α) The *historical reports* of the Bible must present *absolute truth.*

β) The "*juvabit transferri*" of the Encyclical "*Providentissimus Deus*" does not justify the equation of the difficulties concerning the *phenomena of nature* with those of *history*, since the tendency and context of the Encyclical are against it (cf. the recent Encyclical "*Spiritus Paraclitus*," under: "Eccl. decrees").

f) But the **absolute inerrancy** of the Bible does **not demand verbal inspiration.**

α) The old *Protestant view* that God dictated word for word to the sacred writer, is untenable, as is evident from numerous cases in the Bible. *E.g.*, the four reports of the Last Supper in the four Gospels show a different wording, though they embody the same contents.

β) The *modern theory* of verbal inspiration, known as the *neo-verbal inspiration* theory, is based on the hypothesis of the general co-operation of God with the acts of His creatures and is likewise untenable. This general co-operation is different from the special grace of Biblical inspiration (cf. the Encyclical "*Spiritus Paraclitus*").

γ) Hence the *influence of inspiration* on the sacred writers is

αα) *negative*, in regard to the form or wording, inasmuch as it prevents mistakes;

ββ) *positive*, as to the contents, in so far as it illustrates and moves the author to write down under divine assistance what is intended by God. (Inspiration as to substance.)

δ) This concept of inspiration (*i.e., as to substance*) is presupposed by the decisions of the Biblical Commission

αα) of June 27, 1906, by which the opinion is permitted that Moses, the inspired author, furnished the ideas, whereas his amanuenses wrote them down in their own words;

ββ) of June 24, 1914, where a similar theory concerning the authorship of *Hebrews* is allowed.

CHAPTER VIII

ECCLESIASTICAL DECREES CONCERNING THE BIBLE

LITERATURE

L. Fonck, *Documenta Ecclesiastica Rem Biblicam Spectantia*, Rome, 1915.

Dausch, *Die Schriftinspiration*, Freiburg, 1891.

I. Earlier Decrees.

1. The decree of the **Council of Rome** (382), under Pope Damasus, probably influenced by St. Jerome, gives the first official account of the exact Biblical Canon; it shows by speaking "*de divinis scripturis*" that it attributes divine authority to the Bible.
2. The **Council of Hippo** (393).
3. Two **Councils of Carthage** (397 and 419).

   They confirm the O. T. Canon including the deuterocanonical books and the N. T. Canon of 27 books, and declare that besides the canonical books nothing shall be read in the Church "*nomine divinarum scripturarum.*"
4. The **"Statuta Ecclesiae antiqua"** (5th–6th cent.) contain for the first time the expression, which later became common, that God is the "*auctor . . . Novi et Veteris Testamenti.*"
5. The **Council of Constantinople** (553), Sessio V, dealing with the doctrines of Theodore of Mopsuestia, declares that Theodore's attitude is opposed to the "*Spiritus Sanctus*," the "*conscriptor*" of the sacred books.

6. The **Constitutio Ioannis XXII** (1323).
7. The **Letter of Benedict XII** (1341) to the Patriarch of Armenia.
8. The **Letter of Clement VI** (1351) to the same.

They emphasize the infallibility and inerrancy of the Bible.

II. Later Conciliar Decisions Concerning the Bible.

1. The **Council of Florence** (1442) declares
   a) "*Unum atque eundem Deum Veteris et Novi Testamenti auctorem*";
   b) *Reason:* "*quoniam eodem Spiritu Sancto inspirante utriusque Testamenti Sancti locuti sunt.*"
   c) The same council promulgates the precise delineation of the O. T. and the N. T. Canons.
2. The **Council of Trent** (1546) states in Sessio IV ("*Decretum de Editione et Usu Sacrorum Librorum*")
   a) "*Utriusque Testamenti unus Deus est auctor.*"
   b) The sacred Tradition and the Scriptures are equally *true* because they came into existence "*Spiritu Sancto dictante.*" "*Dictare*" is here to be taken in a figurative sense, directly referring to "*traditio,*" indirectly to "*Scriptura.*" Hence "*Spiritu Sancto dictante*" postulates the authorship of the Holy Ghost as to the *substance,* but not as to every *word* (verbal inspiration).
   c) The Tridentine Council repeats the exact fixation of the O. T. and N. T. **Canons.** This decision continues an object of *controversy* because of the passage: "*Si quis autem libros ipsos integros cum omnibus suis partibus, prout in Ecclesia catholica*

legi consueverunt, et in veteri vulgata latina editione habentur, pro sacris et canonicis non susceperit . . . a. s."

Hence,

1) The Bible is declared canonical in the concrete form of the Vulgate, which does not mean, however, that the Latin translation is inspired.

2) But in the expression "*integri cum omnibus suis partibus*," in reference to the Vulgate, "*partibus*" is not to be understood in an unlimited sense, since the "*Patres Concilii*" had certain "*partes*" in mind which were disputed at that time (*viz.*: some O. T. passages and Mark XVI, 9-20; Luke XXII, 43 f.; John VII, 53-VIII, 11). The limitation is defined by the addition: "*Prout in Ecclesia Catholica legi consueverunt.*"

3) The whole Bible, however, is safeguarded by "*integri*," which does not permit any attack against *essential parts* of the Vulgate.

3. The **Council of the Vatican (1870)**, Sessio III:

a) corrects, first of all, a *twofold mistake* concerning *inspiration, viz.*:

α) that the books "*sola humana industria concinnati, sua* [*Ecclesiae*] *deinde auctoritate sint approbati.*"

β) that the books are inspired "*quod revelationem sine errore continent.*"

b) *explains inspiration.* The Biblical books are inspired:

α) because they are written "*Spiritu Sancto inspirante.*"

β) Therefore: "*Deum habent auctorem.*"

γ) The *Adnotationes* to the decree explain that the "*librorum auctor seu auctor scriptionis*" is God and that the books are the "*scriptum Verbum Dei.*"

But it is to be kept in mind: The Vatican Council (according to *Franzelin* who, as one of the "*Patres Concilii,*" furnishes an authentic explanation), did *not* intend to give an *express definition* of inspiration, as to its extent or the absolute infallibility of the Bible beyond the decrees of Trent; the attitude of the Council towards these points is obvious.

c) Provides some *rules* of *interpretation.*

III. The **Encyclical "Providentissimus Deus," by Leo XIII, Nov. 18, 1893** (cf. Appendix), is the most important document in the recent history of the Biblical question.

1. First of all it proclaims the *dignity* and importance of the Bible and the reverence which the Church has had for it at all times;

2. It supplies *important rules* and principles of interpretation (the Council urges esp. well-trained professors of Biblical Science for the seminaries and universities).

3. It points out the *authority* and *authenticity* of the sacred books.

4. It recommends as means for its *defense:*

a) The study of the ancient languages, natural science, and history;
b) Caution against the theories of Rationalism;
c) Careful consultation of Patristic literature;
d) The use of sound critical methods.

5. It sets forth the *doctrine of inspiration:*
a) No contradiction is possible between the Bible and natural science, as both are from God;
b) Nor between the Bible and history;
c) Gives a clearer definition of inspiration: "*Supernaturali ipse* [*Spiritus Sanctus*] *virtute ita eos* [*scriptores*] *ad scribendum* **excitavit et movit,** *ita scribentibus* **adstitit,** *ut ea omnia eaque sola quae ipse juberet, et recte mente* **conciperent,** *et fideliter* **conscribere vellent,** *et apte infallibili veritate exprimerent: secus non ipse esset auctor Sacrae Scripturae.*"
d) Inspiration affects not only the doctrines pertaining to faith and morals, but the entire contents of the Bible.

6. The *Significance of the Encyclical.*
a) Some regarded it as a "*definitio ex cathedra.*"
b) But most theologians do not accept this as the original intention of the Pope and see in it an *authoritative*, though not a definitive, decision of the Holy See.
c) Certainly the Encyclical does not permit freedom of contrary opinion.

IV. A decree of the **Congregatio Inquisitionis,** Jan. 13, 1897, declared the authenticity of the **"Comma Ioanneum"** (I John V, 7: "*Quoniam tres sunt qui testimonium dant*

in coelo: Pater, Verbum et Spiritus Sanctus et hi tres unum sunt, etc."). However, Leo XIII told Cardinal Vaughan that this decree was not meant to end the discussion about the authenticity of the passage. Cf. *Revue Biblique*, 1898.

V. Later Documents of Leo XIII.

1. A letter to the **General of the Franciscans**, Nov. 25, 1898, warns against "*genus interpretandi audax atque immodice liberum.*"
2. An encyclical to the *Archbishops, Bishops, and clergy of France*, Sept. 8, 1899
   a) Warns against dangerous modern tendencies in the interpretation of the Bible;
   b) Also against an excessive admiration for Rationalism;
   c) And recommends recourse to the Fathers.
3. The *Literae Apostolicae Leonis XIII*, "*Vigilantiae studiique memores*," Oct. 30, 1902, are the charter of the new Institute of the *Biblical Commission* and outline a course of solid Catholic Bible study.

VI. The *Literae Apostolicae Pii X*, "*Scripturae Sanctae*," Feb. 23, 1904, announce the establishment of a Biblical Institute in Rome.

VII. The *Letter of Pius X to Bishop Le Camus*, Jan. 11, 1906, recommends for the study of the Bible a middle course between the modern "*temeritas*" and a too rigorous adherence to the "*usitata exegesis.*"

VIII. The *Encyclical of Pius X*, "*Quoniam in re biblica*," March 27, 1906, points out the principles that

should direct Biblical study in the theological institutes and lays down an "Order of Studies."

IX. The **"Lamentabili sane exitu,"** or new **Syllabus of Errors** condemned by the Roman Inquisition, July 3, 1907, deals (thesis 9-37) with the most important problems of the Biblical question.

X. The **Encyclical of Pius X, "Pascendi Dominici Gregis,"** against Modernism, Sept. 8, 1907, warns against aprioristic and perverse criticism in general and furnishes important directions for the study of the Bible.

XI. The *"Motu Proprio" of Pius X, "Praestantia Scripturae,"* Nov. 18, 1907, against Modernism in Bible study, prohibits attacks upon the decisions of the Biblical Commission *"verbis scriptisve,"* and threatens the *"Contradictores"* of the Biblical decrees with excommunication.

XII. The *Literae Apostolicae Pii X, "Vinea electa,"* May 7, 1909, is the charter of the Biblical Institute in Rome and outlines its purpose.

XIII. **Decisions of the Biblical Commission.***

1. Feb. 13, 1905: concerning the *"citatio tacita"* or *"implicita."*
2. June 23, 1905: concerning the *historical parts* of the *Bible.*
3. June 27, 1906: concerning the *Mosaic origin* of the *Pentateuch.*

* Published since 1909 in the *Acta Apostolicae Sedis;* before that time in the *Revue Biblique*, organ of the Biblical School in Jerusalem, under P. Lagrange.

4. May 29, 1907: concerning the *author and the historical value of the Gospel of St. John.*
5. June 28, 1908: concerning the *character and author* of the book of *Isaias.*
6. June 30, 1909: concerning the *historical character* of *Genesis* ch. I-III.
7. May 1, 1910: concerning the *authors and date* of the *Psalms.*
8. June 19, 1911: concerning the *author, date,* and *historicity of the Gospel of St. Matthew.*
9. June 26, 1912: concerning
   1) the *author, date,* and *historicity of the Gospels of Mark and Luke* (the end of Mark);
   2) *the synoptic question.*
10. June 12, 1913: concerning:
    1) *the author, date,* and *historicity of the Acts;*
    2) *the author, date,* and *historicity* of the *Pastoral Letters.*
11. June 24, 1914: concerning the *author* of the Epistle to the *Hebrews.*
12. June 18, 1915: concerning the *Parousia* of Christ in the Epistles of St. Paul.

XIV. **The Encyclical "Spiritus Paraclitus" of Benedict XV, Sept. 15, 1920.**

1. Its **general purpose**: "*ad considerandam eius* [*i.e., Sti. Hieronymi*] *doctrinam de divina dignitate atque absoluta Scripturarum veritate.*"
2. The threefold notion of **inspiration** is emphatically repeated. The office of the Divine Spirit towards the sacred writer is:

a) "*menti lumen praeferre ad verum;*"
b) "*voluntatem movere atque ad scribendum impellere;*"
c) "*ipsi* [*scriptori*] *peculiariter continuiterque adesse, donec librum perficiat.*"

This is a confirmation of the classical definition of inspiration given by the "*Providentissimus Deus.*" Cf. above.

3. The method of those is condemned who "*decessoris nostri praecepta neglexerint et certos fines terminosque a Patribus constitutos praeterierint.*" Great stress is laid on the study of *Patristic literature.*

4. The **transgressors of the fines paterni** are those
   a) who distinguish a *primary and secondary element* in the Bible, *i.e.*, "*elementum . . . primarium seu religiosum, et secundarium seu profanum;*"
   b) who accept *verbal inspiration* in the modern sense, but *restrict* its effects to the "*elementum primarium seu religiosum;*"
   c) who consider the "*secondary element,*" "*quasi quaedam externa divinae veritatis vestis,*" freely composed by the writer, who may therefore record statements which cannot be reconciled with modern progress;
   d) who accept only a *relative truth* in the Scriptures, *i.e.*, statements which, though erroneous in themselves, represent correctly the opinions current at the time of the author.
   e) esp. those who dare *appeal to the Encyclical of Leo XIII, i.e.*, the text of the *Providentissimus*, "*iuvabit transferri,*" for the support of their mis-

taken theory that the principle "*secundum externam speciem*," applicable only to *natural phenomena*, can also be applied to the *historical* reports of the author.

5. The Encyclical brands this *last theory* as "*rem in decessorem Nostrum plane iniuriosam et falsam plenamque erroris*," and explains:
   a) There is a difference between "*natural phenomena*" and *history*. As to the former, the expression of the writer must agree with the *phenomenon;* in matters of history, however, it must agree with the *reality of the facts* reported.
   b) The "*iuvabit transferri*" does *not refer* to the "*secundum apparentiam*" principle for natural phenomena, but to the methods of defending the historicity of Biblical passages, "*ut haud dissimili ratione utamur ad refellendas adversariorum fallacias.*"
   c) It is a mistake to quote *Jerome* for the principle of "relative truth."
   d) It is against ecclesiastical tradition to accept the theory of the "*citationes implicitae*" and "*narrationes specietenus historicae*" in the sense of some critics.
   e) It is false to hold the theory of *literary types*, meaning: "*genera quaedam . . . quibuscum integra ac perfecta verbi divini veritas componi nequeat.*"
   f) It is wrong to say that the *words of the Lord*, esp. in the fourth Gospel, have not come down to us "*immutata.*"

CHAPTER IX

THE BIBLE AND THE COMPARATIVE STUDY OF RELIGIONS

A. The New Testament and the Comparative Study of Religions.

LITERATURE

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WESTPHAL, *Mithras et le Christ*, 1911.

BATIFFOL, *Orpheus et l'Évangile*, 1912.

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KRÖLL, *Die Beziehungen des klassischen Altertums zu den hl. Schriften des Alten und Neuen Testamentes*, 1913.

ALLO, *L'Évangile en Face du Syncrétisme Païen*, 1910.

BONHÖFFER, *Epiktet und das Neue Testament*, 1911.

JEREMIAS, *Babylonisches im Neuen Testament*, 1905.
KARGE, *Babylonisches im Neuen Testament*, 1913.
CLEMEN, *Christianity and Its Non-Jewish Sources*, 1912.

I. **The New Testament according to the Destructive School of Science of Comparative Religions. This school contends:**

1. The **New Testament** and the New Testament religion are the natural outgrowth of the intellectual movements during the last centuries before Christ. They are the upshot of *Syncretism*, *i.e.*, the alloy produced in the crucible of mutually exchanged religions, religious philosophies and cults pervading the Greco-Roman and Oriental world of thought.
2. This Syncretism was conditioned and furthered by the active inter-communication of the peoples around the Mediterranean Sea, and especially by the Roman military system.
3. Hence there is *no essential difference* between New Testament teaching and pagan doctrines current at the time of Christ, but only a *distinctio secundum gradum*.

These theories were condemned July 3, 1907, by thesis 60 of the Syllabus of Pius X.

II. **Need and Usefulness of the Constructive Study of Comparative Religions for the New Testament Student.**

1. For *apologetical purposes* it is imperative to meet the powerful new attacks by a thorough acquaintance with the respective problems.
2. For the *intelligent study of the New Testament:*

a) it is an invaluable advantage to be familiar with the historical environments of the New Testament literature;

b) this will demonstrate *ad oculos* the supernatural character of the New Testament.

c) It will deepen and strengthen one's grasp on the significance of New Testament facts and doctrines.

d) In short: objectively considered, the comparative study of religions supplies the most helpful light for the interpretation of many obscure and baffling problems, and the confirmation of the absolute and unique character of the New Testament.

III. **The Question.**

1. Is the New Testament teaching essentially identical with the doctrines of contemporary pagan religious philosophy?
2. Are there striking similarities between the data of New Testament literature and those of other religions?
3. Do the existing analogies involve genealogy, *i.e.*, dependence on and a natural evolution of New Testament teaching from other religions?
4. If the New Testament claims superiority, in what does that superiority consist?

To answer these questions let us briefly review the essential tenets of the religions contemporary with the New Testament writers and their possible contact with the birth-place of Christianity.

IV. **Historical Aspect of the Religious Ideas Surrounding the Origin of the New Testament.**

1. **The Jewish Religion in New Testament Times.**

A. **In Palestine.**

a) After the Exile, devotion to *stricter religious principles* and with it the decline of pagan assimilation resulted in the religious caste of the *Scribes.*

b) But under the Ptolemies and the Seleucidae, *Hellenism* seeped into Palestine, and attracted especially the higher classes, causing a rapid decay of the old religious ideals; Jewish names were changed into Greek, *e.g.*, Jesus into Jason.

c) The attempt of Antiochus IV Epiphanes, to *complete* this process of vigorous and relentless *Hellenization*, provoked a reaction under the *Maccabees.* Hereafter we find the Pharisees defending the traditional faith.

d) *Herod the Great* (37-4 B.C.) revived the attempt at *Hellenization.* New Greek expressions and customs were introduced. Jerusalem itself took on the semblance of a Greco-Roman city, with its theatre and amphitheatre.

e) But the *old faith* was jealously preserved under the leadership of the *Scribes* and *Pharisees*, in opposition to the "rationalistic" party of the *Sadducees.*

B. **In the Diaspora.**

a) The Jewish Diaspora is primarily the effect of *deportation.* Since about 740 B.C., Jews were exiled to Mesopotamia; Ptolemy I deported Jews to Egypt, and Pompey carried many as slaves to Rome.

b) Many others, however, left Palestine willingly for the sake of commercial and social advantages. Acts II, 9-11 suggests a widespread Jewish emigration from Palestine.

c) *Egypt* was the most important of all the Diaspora countries. After the conquest of Jerusalem by Nebuchadnezzar, 586 B.C., many Jews fled into Egypt to escape deportation to Babylon. The papyri of Assuan (discovered in 1904) and Elephantine (discovered in 1907) of the 5th cent. B.C., suppose colonies of considerable size, in touch with Palestine as their centre. They had their own synagogue and spoke the Aramaic language. After the time of Alexander, the Jews in Egypt increased in number. Since 160 B.C. there was a Jewish temple in Leontopolis.

d) The *condition* of the Jews in the Diaspora was *favorable.* Under Roman rule they enjoyed the free exercise of their religion and juridical autonomy. This separation and seclusion safeguarded the purity of their religious ideals.

e) Everywhere in the Diaspora the Jews successfully conducted a vigorous *propaganda*, especially among the higher classes. Those who submitted to circumcision were called *proselytes*, those who did not fully comply with the precepts of the Law, were named εὐσεβεῖς. The secret of their success was undoubtedly their higher and purer idea of God, for which many pagans were searching.

f) On the other hand, the Jews readily accommo-

dated themselves to the customs and social conditions of the pagans.

g) Amid their Greek surroundings the Jews of Egypt gradually forgot their mother tongue. This suggested the need of a *translation of the Hebrew Bible.* The result was the Septuagint, universally accepted in the Diaspora, which proved to be of inestimable value as a preparation of the Hellenized world for the New Testament religion. The Jahveh-title became Κύριος, the universal title for the God-head.

h) *Educated Jews* were attracted by Greek philosophy and evolved a *syncretism of Hellenic-Jewish thought.* The most famous representative of this development is Philo of Alexandria. The essential points of this syncretism are:

α) *Theology.* God transcends the world; yet He Himself does not take care of it. This care is left to intermediate beings, *i.e.*, angels, demons. The sum-total of these is the *Logos*, a being neither uncreated, nor created after the manner of other creatures, but impersonal.

β) *Anthropology.* It centers around the *Dualism* of *eternal matter* as the source of evil, and the *pre-existent soul.*

γ) *Philosophy.* It consisted in the harmonization of O. T. Scripture with Greek wisdom by means of allegorical interpretation.

δ) *Ethics.* The ascetical life is recommended for the control of the human passions.

ε) *Mysticism.* The union with God expresses itself in ecstasis.

Results of this Hellenic-Jewish amalgamation during New Testament times:

α) The New Testament writers and readers were acquainted with the terminology and ideas of the Greco-Roman world.

β) The Greco-Roman world was fully alive to the idea of Palestine as the home of exalted and purified religious thought.

γ) This reciprocity facilitated a rapid diffusion of the New Testament religion, the Greco-Roman world offering an appropriate *terminology* and *form*, the New Testament teachers filling them with transcendent content.

2. **Oriental Hellenism in New Testament Times.**

a) Through the epochal achievements of *Alexander the Great* the treasures of Greek civilization were thrown open to the world.

b) The Roman Empire, far from hindering the Hellenization of the world, was itself absorbed by it and systematically furthered its progress. The language of the Roman Empire was *Greek*, not in its classical form, but in the form of the *Koine.*

c) The far-reaching political and social upheavals of that period brought about a *notable change* in the concepts of *man.* Novel principles were preached by the famous school of the Stoics, such as:

α) The *equality of man.* Men and women, freed and slaves, are all equal.

β) The *freedom of man.* Only those are free who are able to control their passions; all others are slaves.

γ) The result was a new appreciation of *personality* and personal worth.

δ) The old *theology* of Polytheism is unsatisfactory. Epicurus manifested open contempt for it, and the Stoics evolved a Pantheistic system, which considered God as the primordial power, the soul of the Kosmos, the Logos.

ε) *Ethics* demands an ascetical life to curb the passions.

d) Notwithstanding the spread of these higher and purer religio-philosophical ideas, the masses of the Hellenic world, especially the lower classes, cultivated *Polytheism* more intensely than ever. Getting acquainted with strange deities through the commingling of nations within the Roman Empire, men increased the hosts of their gods, exchanged or modified them in numberless ways. Fearing lest any god might be overlooked in this universal system of Polytheism, they erected altars even to "the unknown god" or to "unknown gods."

e) The *concept of the Deity* degenerated to such an extent that great or powerful men were proclaimed gods during life or after death. Alexander demanded divine worship, and under Augustus the cult of the ruler became an official institution in the Roman Empire.

f) The complete bankruptcy of the old Greco-Roman religion irresistibly drove the higher classes, and

with them great masses of the people, into the new world of *Oriental religious thought* and *Oriental mystery religions.*

3. **The result** of the amalgamation was a *religious chaos*, in which sublime and noble ideas, springing from the constant aspirations of human nature, or borrowed from Judaism, were forced into union with the lowest features of pagan polytheism.

   1. **The idea of Divine Revelation and Man's Knowledge of God.** Cf. Literature mentioned above.

      a) The desire for a *deeper knowledge of God*, under the influence of Judaism, begot the idea of *God the Revealer* who, as the "Son of God" (Hermes, Logos, etc.), communicates the knowledge of the divine mysteries to mankind.

      b) While according to the *Stoics* the Spirit of God contains the "*Logos*," after whom the world is created, Hermes bears the title of the "*Logos from heaven.*" Of prime importance in the Logos-speculation is the Hellenic-Jewish idea of Philo, that the Logos is the mediator between God and men; the visible manifestations of God are representations of the Logos. Cf. Reitzenstein, *Poimandres.*

      c) The "*Wisdom*" of the Jews (cf. Proverbs I-IX) is described in similar terminology by the *Stoics.* In the Aramaic literature of the time of Christ "*Memra*" = word of God, takes the place of "*Wisdom.*"

d) In the *Persian* religion of *Zoroaster* the qualities of the highest god appear to be *personifications.* The most important of them is *Vohu-Mano, i.e.,* "*the good thought of god,*" identical with the Greek "*Logos.*"
Cf. Carnoy, *Religion des Perses.*

e) The **Babylonians** in olden times worshipped *Ea,* the Lord of Wisdom, and his son, *Marduk,* the bearer or *personification of wisdom.*
Cf. Jeremias, as above.

f) In *Egypt* we find the idea that a god, by speaking, begets a *son* as his image.

2. **The Idea of the "Son of God."**
The "*revealer-god*" usually bears the title "*son of god*" (Hermes, Vohu-Mano, Marduk).

3. **Deification of Man.**

α) The *old Babylonian* religion contained the idea that the king is the "son of god."

β) In *Egypt* the king was *eo ipso* the "son of Ra," the "son of the sun-god."

γ) The *Seleucidae in Syria* and the *Ptolemies in Egypt* were officially "sons of god."
The Rosette-inscription speaks of Ptolemy V as the "image of Zeus," the "son of Helios," etc.

δ) The *Roman emperors* at the time of Christ were called "*gods*" and "*sons of god*" and demanded divine worship.

4. **The Idea of a Savior.**

LITERATURE

KREBS, *Der Logos als Heiland,* 1910.
LAGRANGE, *Le Messianisme,* 1909.

α) *Virgil's* famous *Eclogue* expresses the pagan desire for a "*Savior.*"

β) The Greeks linked the idea of "*Savior*" with the concept of their *gods*, *e.g.*, Zeus, Apollo, Hermes, Heracles, esp. Asclepios.

γ) The *Egyptian* gods *Serapis* and *Isis* also bear the title of "*Savior.*"

δ) At the time of Christ the "*Soter*" idea is intimately associated with the dignity of the *king or emperor* as the "*son of god.*"

The *Seleucidae* and *Ptolemies* were also σωτῆρες. *Caesar* was called "*god on earth and universal savior of mankind,*" Augustus, "*the savior of all men.*" Thenceforth "Savior" became an official title of the Roman emperors.

ε) In the *Babylonian religion* we meet with the same idea. *Marduk* was the *bearer of wisdom*, but also the θεὸς-σωτήρ. The disappearance and reappearance of the Babylonian astral gods is placed by rationalism on a par with the death and resurrection of Christ.

5. Ethics.

LITERATURE

BONHÖFFER, *Epiktet und das Neue Testament*, 1911.
CLEMEN, *Religionsgeschichtliche Erklärung des Neuen Testamentes*, 1909.

The representative of the most perfect pagan morality is *Epictetus*. He teaches:

α) remarkable principles of *humanity;*

β) a *relation of man to God, the Creator;*

γ) peace of heart through *control of the passions;*

δ) *conversion after sin;*

ε) *suffering for God's sake*, etc.

6. **Religious Cults.**

α) The language and literary form of the cults of the mystery religions flourishing at the time of Christ in many cases *resemble* the literary documents of the New Testament, as: *regeneration, life, light, gnosis, truth,* πνεῦμα, *formulas of prayer,* etc.

β) The *acts* of worship and *religious mysteries* exhibit more or less *striking analogies* to New Testament institutions, as: *baptism, religious meals, demonology, benedictions, miracles, resurrection, sin and liberation from sin, suffering of the Savior, ecstasies,* etc.

V. The New Testament and Contemporary Religions.

Parallels between the New Testament religion and the religions contemporary with its authors cannot be denied, yet it is all-important to note the character, cause, and degree of these parallels, and particularly the essential difference between the two kinds of religion in the face of an apparent external similarity.

1. As **general principles** for the correct consideration and evaluation of the problem the following must be kept in mind:

a) All human beings, whether Christians, pagans, or Jews, have a *common human psychology,* with common desires, tendencies, and inclinations, which naturally find similar expression, be it for good or for evil. Ethnologists therefore speak of *elementary thoughts* of humanity.

b) Likewise *kindred manifestations* will be elicited if the human mind is confronted with *identical*

external conditions, *e.g.*, moral decay or political and social disturbances.

c) The phrase of Tertullian, "*Anima naturaliter Christiana*" correctly expresses the fact that a large number of *ethical principles* are common to Christians and non-Christians alike. But like instincts beget like actions and expressions.

d) The object of the New Testament Revelation is *not* the *destruction*, *but the perfection* of the prevailing true principles of humanity; hence, although *Christianized*, they cannot contradict *all* doctrines or institutions of the pagans, but are bound to be in agreement with them in as far as they are the common heritage of humanity.

e) The agreement is often merely in the terminology; where the non-Christian phraseology expresses merely a *desire* for perfection, the New Testament offers the *fulfillment of this desire*, *e.g.*, the Christian and non-Christian Logos.

f) Similarity does not of itself postulate mutual dependence, since **analogy is not identical with genealogy.**

g) That there is, in spite of all similarities, an internal, essential difference between pagan and New Testament doctrines is

α) recognized by the *pagans*, who, despite their tolerance of all other religions and despite the alleged analogies of Christianity with their own doctrines, bitterly persecuted the Christians;

β) emphasized by the *Christians*, who suffered the

most horrible torments rather than accept pagan doctrines. The fusion of Paganism and Christianity, as represented by Gnosticism, was energetically repudiated by the Church.

2. **In particular** it must be remembered:
   a) Concerning the resemblance of *mystery religions* and their liturgical language and acts,
      α) That both *language and institutions* of the mystery religions are as a *whole* not unique, but reflect a *universal aspiration* and general disposition of the mind found *in all God-seeking men;*
      β) That the N. T. writers (esp. St. Paul), according to a wise pedagogical method, instinctively connected the *new doctrines with forms, usages, and institutions familiar to the pagans* (just as modern missionaries do), pouring **new contents** into the old terms, such as "*Logos*," "*Savior*," "*Son of God*," "*regeneration*," «πίστις,» etc.
      γ) The mystery religions and the N. T. doctrines differ *toto coelo* in this that the former are founded on magical and superstitious fables, whereas the latter rest on solid ethical principles, the claim of *demonstrable* divine revelation and *historical facts.*

In the mysteries of *Isis* the death and resurrection of Osiris were enthusiastically celebrated; there was great mourning on the feast of the "great mother" Cybele over the lost *Attis* and wild joy at his recovery; in the Eleusinian mysteries the abduction of Persephone into Hades and her return to Demeter, as well as the dismembering of Dionysos and his revival, are demonstrated, and a similar idea of a dying and reviving god was presented in the

mysteries of *Adonis* and *Atargatis*. But it is evident that these mysteries illustrate *mythologically* the *seasonal processes* of nature, *without any reference to historical facts and personalities, and without any ethical basis*. Hence there is a world of difference between these mystery cults and the N. T. report of the death and resurrection of Christ, who, as a *historical* personage, died and rose again *for the salvation of mankind;* or between the nature cults and death and resurrection in Christian teaching in general, which to the Athenians, familiar with the Eleusinian mysteries, was so unheard of that they jeered at St. Paul's exposition of it (Acts XVII, 32).

Neither can the feast of the Babylonian astral gods be placed side by side with the Resurrection of Christ, since the celebration of a god as conqueror over darkness offers no parallel to the historical death of Christ and His resurrection on the third day from a tomb guarded by His enemies.

b) Concerning the points of contact between Christian and non-Christian *ethics*, these facts must be kept in mind

α) Non-Christians have a law in their heart which is by no means contrary to the N. T. revelation (Rom. II,14); in fact the latter is only the perfect definition of the former. It is on account of this *common principle* that there are conformities in regard to *general questions* of human morality and virtue (cf. the humanitarianism of the Stoics).

β) The similarity ceases in particular questions, such as the notion of *sin* (which the best pagans regarded as the result of evil matter, whereas, according to the N. T., it is the result of evil mind); or the future life, man's relation to God, etc.

c) Concerning the relationship between the non-Christian and the N. T. idea of the *Savior*, note:

α) That there is hardly more than a similarity of *words* between them.

β) The *ideas* in both are *essentially different*, as the N. T. idea of salvation is throughout an ethical notion, *viz.*: the salvation of souls: not so the pagan idea.

γ) To compare *Christ* and N. T. personages with the Babylonian *Gilgamesh* hero (Jensen) is admittedly an unscientific absurdity.

δ) All the θεοὶ σωτῆρες, wherever we meet them, were not "*savior gods*" in our sense, but *helping gods*, and the belief in such proves merely the universal desire inherent in human nature for help in distress.

ε) Therefore St. Paul might well say that the Cross, the instrument of N. T. salvation, was "*Iudaeis quidem scandalum, gentibus autem stultitia*" (I Cor. I, 23). In truth: neither the Hellenic or Babylonian "savior gods" nor the Roman "savior emperors" had anything in common with the *Savior of souls* in the N. T. sense.

d) Again: the one common feature of the N. T. "*Son of God*" and the "*sons of god*" of the contemporary pagan religions is purely terminological.

α) The *non-Christian* "*sons of god*" are the offspring of a *polytheistic notion* of the deity, the creations of mythology, adaptable to various denominations, qualities, localities, virtues, and vices, etc.

β) The N. T. "*Son of God*" is a *historical person*, and at the same time, according to the monotheistic notion of God, the eternal Son of the Father, of the same essence with the Father.

e) The N. T. *Christ* and the *Apotheosis of man* in the contemporary religions.

α) Whereas in the pagan religions men are said to be *deified*,

β) in the N. T. Christ is the *pre-existent God*, who became man.

f) The N. T. *Logos* and the *non-Christian Logoi*. Once more the similarity is one of terms only.

α) The non-Christian *Logoi* are *fantastic*, at best purely philosophical abstractions;

β) The N. T. *Logos* is a *historical personality* and is proclaimed by St. John as the true and real Logos, in contrast to the pseudo-Logoi.

Hence an objective consideration of the religious literature contemporaneous with the New Testament will show that the alleged similarities between the pagan and the N. T. doctrines either are such *merely in terminology* or the outgrowth of certain sound elements in *human psychology*, thus furnishing an impressive confirmation of the supernatural excellence of the N. T. religion.

Even Jeremias has to admit this superiority by stating that Paganism seeks God through nature, Christianity through Jesus Christ (*Babylonisches im Neuen Testament*, 1905, p.2).

The comparative study of religions as conducted by radical authors suffers from an incurable dislike for New Testament history, from arbitrary preconceptions and

dogmatizations, and often ignores the most elementary principles of the historical method.

B. The Old Testament and the Comparative Study of Religions

LITERATURE

BARTON, *Archaeology and the Bible*, 1916.
ROGERS, *Cuneiform Parallels to the Old Testament*, 1912.
LANGDON, *Sumerian Epic of Paradise, the Flood and the Fall of Man*, 1915.
KING, *The Seven Tablets of Creation*, 1907.
ROGERS, *History of Babylonia and Assyria*, 1915.
JEREMIAS, *Das Alte Testament im Lichte des Alten Orients*, 1916.

According to the ultra-critical school the entire Biblical religion, esp. the Old Testament religion, with its teaching on the origin of the universe, the fall of man, the great Flood, the angels and demons, sacrifice and priesthood, the worship of Jahveh, the ideas of sin and penance, is ultimately traceable to the Babylonian world of thought. Thus the boundless antagonism of modern religious thought is expressed in the alternative:

either: *Ancient Babylonian religion,*
or: *modern empiric religion.*

The parallels between some Old Testament narratives and a number of Babylonian stories are indeed striking. But the thesis of the ultra-critical school that the Old Testament account depends on the Babylonian world-view is untenable.

I. The Babylonian Cosmogony and the O. T. Account of the Creation.

Modern discoveries have unearthed *two* Babylonian accounts of the origin of the world, one being similar

to the narrative of Gen. I, the other resembling the report in Gen. II.

1. **The Babylonian Story of the Creation and Gen. I.**

a) This Babylonian story of the origin of the world was formerly known only from the report of the Babylonian priest Berossos, 300 B.C. (Eusebius Chronic.) and of the philosopher Damascius, 560 A.D. The contents of their tales were confirmed by the discovery by George Smith, in 1873, of a number of clay tablets (seven) on the site of ancient Niniveh.

b) The story told by these tablets is as follows: In primeval times the gods were created. Apsu, the sire of the great gods, and Tiâmat, planned a revolt against the other gods. Marduk took command against Tiâmat in the name of the others. After a hard struggle he overpowered Tiâmat, cut her body in twain, and used one part to form the roof of the firmament ("the covering of the heavens"). After that he created the stars, and the moon, and, finally, man.

c) The *only similarities* between this story and Gen. I are the following:

α) The primeval condition of the universe is called *Tiâmat*, which is the same name used in Gen. I—*Tehom*.

β) The *upper and lower waters* are divided in both accounts by the *firmament*.

γ) In both cases we have an arrangement of *seven*, *i.e.*, seven tablets—*seven days*.

d) *The differences* between the two accounts are fundamental.

α) The Babylonian account presupposes a *mythological polytheistic* world of thought, where gods are first created, then war with one another, and after the struggle produce the world; the Biblical account is based on strict *Monotheism*, where Jahveh is the only God and creates by the power of His word.

β) The Babylonian epic is merely a *mythological glorification* of *Marduk*, the hero of Babylon, without any religious purpose, the creation being mentioned only in passing; the Biblical account intends to convey *directly* the *religious truth* that Jahveh is the Creator and Lord of the world.

γ) No deeper meaning is evident in the Babylonian arrangement into *seven tablets*, whereas the Biblical arrangement of seven days is intended to be an illustration of the sacred character of the Sabbath.

e) No satisfactory explanation of this maze of similarities and striking differences is furnished by the hypothesis that the narrative of the Babylonians was copied and purified by the Hebrews. History and psychology teach that time has not a purifying but rather a disfiguring influence. The only adequate solution is the supposition that *both* the Babylonian and Hebrew cosmogonies derive their origin from a *divine revelation to mankind*, which is preserved *in its original dignity and purity* in the *Biblical ac-*

count, but distorted by mythological and polytheistic conceits in the Babylonian epic, no matter how long it was written before Gen. I.

1a) The contents of the 6th tablet, of which only a few lines were known so far, are now discovered (cf. Schroder, *Keilinschriften aus Assur*, 1917 f.) The tablet contains:

a) A parallel to the narrative of *Eden*;

b) a parallel to the narrative of the *fall of man*;

c) a parallel to the narrative of the *Cherubim* before Paradise;

d) and an allusion to the salvation of man by the *death of a god.*

This is evidently a striking *reminiscence of the original divine revelation to mankind.*

2. **The Other Babylonian Account of the Creation and Gen. II.** (Cf. BARTON, *Archaeology.*)

a) Another Babylonian tale, like Gen. II, tells of a time when "*no reed had sprung up, no tree had been created, etc.*," and says that Marduk then built the home of the gods and created man and the animals.

b) But here, too, the creation is mentioned quite *obiter*, whereas the chief purpose of the story is the glorification of Babylonian cities. The atmosphere is again entirely *polytheistic.* Besides, Eden is not mentioned at all, whereas it is the central theme of Gen. II.

c) The inter-relation of the two narratives is the same as in the case of the first Babylonian epic of creation, and the same explanation serves for both.

II. **The Babylonian "Day of Rest" and the Biblical Sabbath (Ex. XX, 8-11; Dt. V, 12-15.)**

1. Babylonian tablets speak of the 7th, 14th, 21st, and 28th day of the month as *days of rest;* some tablets call these days: *days of sacrifice.* One tablet even mentions the 15th day as the "shabatum" (but not *day of rest*).
2. This truly startling similarity is *explained* by the fact that the Babylonian document is a transparent recollection of the original divine revelation, which shines forth in its purity in Ex. XX and Dt. V.

III. **The Creation of Man in the Gilgamesh Epic and Gen. II, 7.**

1. The *Gilgamesh* epic relates that the goddess Aruru formed the hero Eabani and describes this creation as follows:

> *"A man like Anu she formed in her heart:*
> *Clay she pinched off and spat upon it."*
>
> (Barton)

2. Here we have again a distorted reminiscence of the original divine revelation recorded in the Bible.

IV. **The Babylonian Narrative of the Fall of Man and Gen. III.**

1. Fragments of the *Babylonian Adapa legend* tell us that Adapa possessed knowledge that made him similar to God. When he was to appear before the highest God, Anu, the god Ea, fearing lest Adapa might eat the "*food of life,*" advised him to refuse this food. Adapa did so and consequently became subject to diseases.

2. The "*food of life*" and the "*water of life*" constitute an analogy to the "*tree of life*" in the Bible. But here again we breathe a polytheistic atmosphere. Adapa is prevented from eating the "*food of life*" only by the ruse of a god. In Gen. III Jahveh is the God of justice, who prevents Adam from eating of the "*tree of life*" in punishment for his disobedience.
3. The *explanation* of the former similarities holds true here also.

V. **The Long-lived Babylonian Kings and the Patriarchs before the Flood in Gen. V.**

1. As Gen. mentions a number of *long-lived Patriarchs* before the flood (Adam, Seth, Enos, Cainan, Malaleel, Jared, Henoch, Mathusala, Lamech, Noe), so ancient Babylonian tablets record a series of *long-lived kings*, some of them bearing names probably identical with those of the Biblical Patriarchs. (cf. Barton.)
2. Once more there lurks in these Babylonian documents a faint recollection of the genuine tradition recorded in Gen. V.

VI. **The Babylonian Narrative of the Great Flood and Gen. VI-IX.**

1. This *Babylonian story*, formerly known only from the report of Berossos, is now confirmed by the discovery of two documents: the *Gilgamesh Epic* and *clay tablets* from the Library of Ashurbanipal.
2. The *Gilgamesh Epic* says: The gods, moved by blind anger, sought to destroy the world by a great flood. The god Ea betrays the plan to *Utnapishtim* and

advises him to build a ship and enter it with his family and every kind of animal. The ship is built according to exact measures. The hero boards it. Then the storm breaks forth with such fury that even the gods tremble and "crouch like dogs; they lay down by the walls. Ishtar cried like a woman in travail" (Barton). After six days the storm subsides. On the mountain of Nizir the ship is held for six days. On the seventh day Utnapishtim sends out a dove which returns. Then he sends a swallow, which also returns. Finally a raven is sent out, which does not return. The ship is opened. The hero offers a sacrifice. "The gods smelled the sweet savor. The gods above the sacrifice clustered like flies" (Barton).

The clay tablets of Ashurbanipal's Library give a different report of the origin of the Flood. Men had sinned and were punished by famine; they sinned again and were punished by pestilence; they sinned once more and were punished by barrenness of the land. They sinned again and were finally punished by the Flood.

3. In spite of the *pronounced resemblances* between these documents and the Biblical narrative, the spirit animating them is *totally different.*

   a) The *Polytheism* of the Babylonian epic stands in marked contrast to the Monotheism of the Bible.

   b) In the Babylonian epic the Flood is the result of the *blind fury of the gods;* in the Bible it is a punishment for sin, inflicted by Jahveh, the God of justice.

   c) The salvation of Utnapishtim is attributed to

the *treachery of a god;* Noe's salvation, to the mercy and grace of Jahveh.

d) The Biblical report with its *religious spirit is immeasurably superior to the polytheistic*, mythological fable of Babylonia.

4. *Explanation.* Here as elsewhere the Babylonian documents merely exhibit perverted traces of that original manifestation of God to mankind, of which the Bible is the pure and genuine repository.

VII. The Code of Hammurabi and the Pentateuchal Laws.

Although the *Code of Hammurabi* enacts many laws which find their counterpart in those of the *Pentateuch* (esp. concerning chastity, matrimony, and divorce), it differs essentially from the Biblical legislation. The Code of Hammurabi is a *civil code*, whereas the Pentateuchal laws constitute a *religious code.* The *similarities* may be explained partly by the *general disposition of human nature* wherever found, and partly by the acceptance of primitive *Semitic laws* preserved by both of them. There is probably no direct inter-relation between them at all.

VIII. The Babylonian Poem of the Affliction of Tabu-utul-Bêl and the Book of Job.

1. *Tabu-utul-Bêl*, a just man of Babylon, like the Biblical *Job*, is afflicted with a disease. Both debate God's justice. But Job is relieved by *confidence in God* and a direct vision of God, whereas the just man of Babylon is cured by a *magician:* "*The roots of the disease he tore out like a plant*" (Barton).

2. The problem under discussion is the same, namely:
   a) *Human suffering.* But it is no matter for surprise that such a universal speculation of mankind should be treated in Babylonian literature.
   b) The *solution is essentially different.* The religious worth and spirit of the Book of Job is entirely absent from the Babylonian poem.
3. If there is any inter-relation between the two books, it is purely accidental.

IX. **The Psalms of Babylon and Egypt and the Biblical Psalms.**

1. **The Babylonian Psalms of Penance and the Biblical Psalms.**
   a) The *Babylonian prayers* contain a confession of sin committed, especially against the poor, against parents, against the virtues of mercy and honesty.
   b) But they express *only the sorrow* of suffering *under misfortune* and do *not manifest any understanding of the real malice of sin*, as the Biblical Psalms do; we miss the Biblical religious background. These songs can be fully explained as natural outpourings of human nature under distress.
2. **The Babylonian and Egyptian Hymns to the Gods and the Hebrew Psalms.**
   a) The hymns to *Sin*, the *Moon-god*, and to *Bel*, like Egyptian songs to the *Sun-god*, in their expressions sometimes resemble Biblical phrases.
   b) Their religious outlook, however, is confined within a *polytheistic* horizon. The expressions are natural reflections of human nature believing in a higher world.

No inter-relation can be shown to exist between the Babylonian-Egyptian and the Biblical Psalms.

X. **A number of Proverbs and Maxims** exhibit ideas parallel to the Biblical proverbs and precepts. They are the expression of *human experience* and *human wisdom* as manifested everywhere, and do not postulate any relationship to the O. T.

XI. **The name "Jahveh" in Babylonia?**

Delitzsch maintains that the name "Jahveh" is found on clay tablets of the time of Hammurabi. He reads: "*Ja-ah-ve-ilu*," which is supposed to mean "*Jahveh is God.*"

The original of the name Jahveh is still disputed. According to the etymology in Ex. III, 13 it means "*He who is.*" Whatever may be the derivation, the notion of strict Monotheism, inherent in its use throughout the Bible, differs essentially from any found outside the Biblical religion.

Cf. Hehn, *Die biblische und babylonische Gottesidee*, 1913.

Summary: The comparison of the O. T. with Babylonia demonstrates the religious and ethical superiority of the Bible to the polytheistic mythological chaos of Mesopotamia.

The religion of the O. T. does not betray a development and evolution from the Babylonian world of thought, but constitutes something totally new and different.

The *Babylonian "similarities,"* though found in documents older than the O. T. writings, *represent a deterioration and deformation of the genuine tradition preserved in the O. T.*

APPENDICES

I

THE MURATORIAN CANON

(The text after Buchanan, *Journal of Theol. Stud.*, 1907).
A* = original; A^1 = first corrector; A^2 = second corrector.

quibus tamen Interfuit et ita posuit—|
TERTIO EUANGELII LIBRUM SECANDO
LUCAN
Lucas Iste medicus post acensum · x$\bar{\rho}i$ ·
Cum eo paulus quasi ut iuris studiosum
secundum adsumsisset numeni suo
ex opinione concriset d$\bar{n}$m tamen nec ipse
duidit In carne et id$\bar{e}$ pro asequi potuit.
Ita et ad natiuitate Iohannis Incipet dicere
QUARTI EUANGELIORUM · IOHANNIS EX
DECIPOLIS
cohortantibus condescipulis et e$\bar{p}$s suis
dixit conieiunate mihi odie triduo et quid
cuique fuerit reuelatum alterutrum
nobis enarremus eadem nocte reue
latum andrae ex apostolis ut recognis
centibus cuntis Iohannis suo nomine
cunta discribret et ideo licit uaria sin

2 secundo A^1
3 ascensum A^1
6 concribset A*
7 prout A^1
14 andreae A^1
16 cuncta A^1; describeret A*

gulis euangeliorum libris principia
doceantur nihil tamen differt creden
tium fedei cum uno ac principali sp̄u de
clarata sint In omnibus omnia de natiui
tate de passione de resurrectione
de conuesatione cum decipulis suis
ac de gemino eius aduentu
Primo In homilitate dispectus quod fo
it secundum potetate regali p̄is pre
clarum quod foturum est quid ergo
mirum si Iohannes tam constanter
singula etiā In epistulis suis proferam
dicens In semeipsu que uidimus oculis
nostris et auribus audiuimus et manus
nostrae palpauerunt haec scripsimus
uobis
Sic enim non solum uisurem sed auditorem
Sed et scriptorē omnium mirabiliū dn̄s per ordi
nem profetetur Acta autē omniū apostolorum
sub unu libro scribta sunt Lucas obtime theofi
le conprindit quia sub praesentia eius singula
gerebantur sicute et semote passionē petri
euidenter declarat Sed profectionē pauli au ur

19 fidei A*
22 conuersatione A*
24 humilitate A*
25 potestate A*
29 quae A²
32 sed et A²
33 dn̄i A¹
35 uno A¹; scritta A*
38 ab A¹; sed et A²

bes ad spaniā proficescentis Epistulae autem
pauli quae a quo loco uel qua ex causa directe
sint uoluntatibus intellegere Ipse declarant
Primum omnium corintheis scysme heresis in
terdicens deincepsb callatis circumcisione
Romanis aute ornidine scripturarum sed In
principium earum ese esse xm Intimans
pro.exius scripsit de quibus sincolis neces
se est ad nobis desputari *Cum ipse beatus*
apostulus paulus sequens prodecessuris suis
Iohannis ordinē non nisi domenati senptaē
eccleses scribat ordine tali A corenthios
prima ad efesius seconda ad philippinsis ter
tia ad colosensis quarta ad calatas quin
ta ad tensaolenecinsis sixta · ad romanus
septima Uerum corentheis et desaolecen
sibus licit pro pcorrebtione iteretur una
tamen per omnem orbem terrae ecclesia
deffusa esse denoscitur Et Iohannis enī In a
pocalebsy licet septi eccleseis scribat
tamen omnibus dicit uerum ad filemonem unā
et at titū una et as tymotheū duas pro affec

39 proficis. A*
41 uolentibus A²
42 scysmae A¹
43 callaetis A¹
48 apostolus A*; prodecessor. A¹
49 nomenati A²
50 ecclesiis A*
51 philippinses A*
53 thensa. A²; sexta A*
54 corintheis A*; tesaolecen. A¹
55 licet A*
58 septe A*

to et dilectione In honore tamen eclesiae ca
tholice In ordinatione eclesiastice
descepline sc̄ificate sunt fertur etiam ad
laudicensis alia ad alexandrinos piuli no
mine fincte ad hesem marcionis et alia plu
ra quae In cḥatholicam eclesiam recepi non
potest fel enim cum melle misceri non con
cruit epistola sane Iude et superscrictio
Iohannis duas In catholica habentur et sapi
entia ab amicis salomonis In honorē ipsius
scripta apocalypse etiam Iohanis et pe
tri tantum recipemus quam quidem ex nos
tris legi In eclesia nolunt Pastorem uero
nuperimm ẹt temporibus nostris In urbe
roma herma concripsit sedente cathe
tra urbis romae aeclesiae pio ep̄s frater
eius et ideo legi eum quidē Oportet se pu
plicare uero In eclesia populo Neque Inter
profeṣtas conpletum numero Nene inter
apostolos In finē temporum potest.
Arsinoi autem seu ualentini · uel metiades
nihil In totum recipemus · Qui etiam nouū
psalmorum librum marcioni conscripse
runt una cum basilide assianům catafry
cum contitutorem[1]

63 discepline A*
64 pauli A*
65 heresem A¹
72 recipimus A¹
75 conscripsit A*
76 fratre A¹
79 neque A¹
81 mitiades A¹
85 constitutorem A¹

[1] For an English translation cf. the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. VIII, p. 56.

II

THE ENCYCLICAL "PROVIDENTISSIMUS DEUS" OF LEO XIII (Nov. 18, 1893)

Reprinted from the *Acta S. Sedis*, XXVI (1893-94)

1.—Providentissimus Deus, qui humanum genus, admirabili caritatis consilio, ad consortium naturae divinae principio evexit, dein a communi labe exitioque eductum, in pristinam dignitatem restituit, hoc eidem propterea contulit singulare praesidium, ut arcana divinitatis, sapientiae, misericordiae suae supernaturali via patefaceret. Licet enim in divina revelatione res quoque comprehendantur quae humanae rationi inaccessae non sunt, ideo hominibus revelatae, *ut ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint, non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem*[1]. Quae *supernaturalis revelatio, secundum universalis Ecclesiae fidem*, continetur tum *in sine scripto traditionibus*, tum etiam *in libris scriptis*, qui appellantur sacri et canonici, eo quod *Spiritu Sancto inspirante conscripti, Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt*[2]. Hoc sane de utriusque Testamenti libris perpetuo tenuit palamque professa est Ecclesia: eaque cognita sunt gravissima veterum documenta, quibus enuntiatur, Deum, prius per prophetas, deinde per seipsum, postea per apostolos locutum, etiam Scripturam condidisse quae canonica nominatur[3], eamdemque

[1] Conc. Vat. sess. III, cap. II, *De revel.*
[2] *Ibid.*
[3] S. Aug. *De civ. Dei* XI, 3.

esse oracula et eloquia divina[4], litteras esse, humano generi longe a patria peregrinanti a Patre caelesti datas et per auctores sacros transmissas[5]. Iam, tanta quum sit praestantia et dignitas Scripturarum, ut Deo ipso auctore confectae, altissima eiusdem mysteria, consilia, opera complectantur, illud consequitur, eam quoque partem sacrae theologiae, quae in eisdem divinis Libris tuendis interpretandisque versatur, excellentiae et utilitatis esse quam maximae.—Nos igitur, quemadmodum alia quaedam disciplinarum genera, quippe quae ad incrementa divinae gloriae humanaeque salutis valere plurimum posse viderentur, crebris epistolis et cohortationibus provehenda, non sine fructu, Deo adiutore, curavimus, ita nobilissimum hoc sacrarum Litterarum studium excitare et commendare, atque etiam ad temporum necessitates congruentius dirigere iamdiu apud Nos cogitamus. Movemur nempe ac prope impellimur sollicitudine Apostolici muneris, non modo ut hunc praeclarum catholicae revelationis fontem tutius atque uberius ad utilitatem dominici gregis patere velimus, verum etiam ut eumdem ne patiamur ulla in parte violari, ab iis qui in Scripturam sanctam, sive impio ausu invehuntur aperte, sive nova quaedam fallaciter imprudenterve moliuntur.—Non sumus equidem nescii, Venerabiles Fratres, haud paucos esse e catholicis, viros ingenio doctrinisque abundantes, qui ferantur alacres ad divinorum Librorum vel defensionem agendam vel cognitionem et intelligentiam parandam ampliorem. At vero, qui eorum operam atque fructus

[4] S. Clem. Rom. I ad Cor. 45; S. Polycarp. ad Phil. 7; S. Iren. *C. haer.* II, 28, 2.

[5] S. Chrys. *In Gen. hom.* 2, 2; S. Aug. *In Ps.* xxx, *Serm.* 2, 1; S. Greg. M. ad Theod. *Ep.* IV, 31.

merito collaudamus, facere tamen non possumus quin ceteros etiam, quorum sollertia et doctrina et pietas optime hac in re pollicentur, ad eamdem sancti propositi laudem vehementer hortemur. Optamus nimirum et cupimus ut plures patrocinium divinarum Litterarum rite suscipiant teneantque constanter; utque illi potissime, quos divina gratia in sacrum ordinem vocavit, maiorem in dies diligentiam industriamque iisdem legendis, meditandis, explanandis, quod aequissimum est, impendant.

Utilitas S. Scripturae.

2.—Hoc enimvero studium cur tantopere commendandum videatur, praeter ipsius praestantiam atque obsequium verbo Dei debitum, praecipua causa inest in multiplici utilitatum genere, quas inde novimus manaturas, sponsore certissimo Spiritu Sancto: *Omnis Scriptura divinitus inspirata, utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in iustitia, ut perfectus sit homo Dei, ad omne opus bonum instructus*[1]. Tali sane consilio Scripturas a Deo esse datas hominibus, exempla ostendunt Christi Domini et Apostolorum. Ipse enim qui "miraculis conciliavit auctoritatem, auctoritate meruit fidem, fide contraxit multitudinem[2]", ad sacras Litteras, in divinae suae legationis munere, appellare consuevit : nam per occasionem ex ipsis etiam sese a Deo missum Deumque declarat; ex ipsis argumenta petit ad discipulos erudiendos, ad doctrinam confirmandam suam; earumdem testimonia et a calumniis vindicat obtrectantium, et Sadducaeis ac Pharisaeis ad coarguendum opponit, in ipsumque Satanam, impudentius sollicitantem, retorquet; easdemque

[1] II Tim. III, 16-17.
[2] S. Aug. *De util. cred.* XIV, 32.

sub ipsum vitae exitum usurpavit, explanavitque discipulis redivivus, usque dum ad Patris gloriam ascendit.—Eius autem voce praeceptisque Apostoli conformati, tametsi dabat ipse *signa et prodigia fieri per manus eorum*[1], magnam tamen efficacitatem ex divinis traxerunt Libris, ut christianam sapientiam late gentibus persuaderent, ut Iudaeorum pervicaciam frangerent, ut haereses comprimerent erumpentes. Id apertum ex ipsorum concionibus, in primis Beati Petri, quas, in argumentum firmissimum praescriptionis novae, dictis veteris Testamenti fere contexuerunt; idque ipsum patet ex Matthaei et Ioannis Evangeliis atque ex Catholicis, quae vocantur, epistolis; luculentissime vero ex eius testimonio qui "ad pedes Gamalielis Legem Moysi et Prophetas se didicisse gloriatur, ut armatus spiritualibus telis postea diceret confidenter: *Arma militiae nostrae non carnalia sunt, sed potentia Deo*".[2]

Per exempla igitur Christi Domini et Apostolorum omnes intelligant, tirones praesertim militiae sacrae, quanti faciendae sint divinae Litterae, et quo ipsi studio, qua religione ad idem veluti armamentarium accedere debeant. Nam catholicae veritatis doctrinam qui habeant apud doctos vel indoctos tractandam, nulla uspiam de Deo, summo et perfectissimo bono, deque operibus gloriam caritatemque ipsius prodentibus, suppetet eis vel cumulatior copia vel amplior praedicatio. De Servatore autem humani generis nihil uberius expressiusve quam ea, quae in universo habentur Bibliorum contextu; recteque affirmavit Hieronymus, "ignorationem Scripturarum esse ig-

[1] Act. XIV, 3.

[2] S. Hier. *De studio Script.*, ad Paulin. *ep.* LIII, 3.

norationem Christi[1]": ab illis nimirum extat, veluti viva et spirans, imago eius, ex qua levatio malorum, cohortatio virtutum, amoris divini invitatio mirifice prorsus diffunditur. Ad Ecclesiam vero quod attinet, institutio, natura, munera, charismata eius tam crebra ibidem mentione occurrunt, tam multa pro ea tamque firma prompta sunt argumenta, idem ut Hieronymus verissime edixerit: "Qui sacrarum Scripturarum testimoniis roboratus est, is est propugnaculum Ecclesiae[2]". Quod si de vitae morumque conformatione et disciplina quaeratur, larga indidem et optima subsidia habituri sunt viri apostolici: plena sanctitatis praescripta, suavitate et vi condita hortamenta, exempla in omni virtutum genere insignia; gravissima accedit, ipsius Dei nomine et verbis, praemiorum in aeternitatem promissio, denunciatio poenarum.

3.—Atque haec propria et singularis Scripturarum virtus, a divino afflatu Spiritus Sancti profecta, ea est quae oratori sacro auctoritatem addit, apostolicam praebet dicendi libertatem, nervosam victricemque tribuit eloquentiam. Quisquis enim divini verbi spiritum et robur eloquendo refert, ille, *non loquitur in sermone tantum, sed et in virtute et in Spiritu Sancto et in plenitudine multa*[3]. Quamobrem ii dicendi sunt praepostere improvideque facere, qui ita conciones de religione habent et praecepta divina enuntiant, nihil ut fere afferant nisi humanae scientiae et prudentiae verba, suis magis argumentis quam divinis innixi. Istorum scilicet orationem, quantumvis nitentem luminibus, languescere et frigere necesse est,

[1] *In Is. Prol.*
[2] *In Is.* LIV, 12.
[3] I Thess I, 5.

utpote quae igne careat sermonis Dei[1], eamdemque longe abesse ab illa, qua divinus sermo pollet virtute: *Vivus est enim sermo Dei et efficax et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animae ac spiritus*[2]. Quamquam, hoc etiam prudentioribus assentiendum est, inesse in sacris Litteris mire variam et uberem magnisque dignam rebus eloquentiam: id quod Augustinus pervidit diserteque arguit[3], atque res ipsa confirmat praestantissimorum in oratoribus sacris, qui nomen suum assiduae Bibliorum consuetudini piaeque meditationi se praecipue debere, grati Deo affirmarunt.

4.—Quae omnia Ss. Patres cognitione et usu quum exploratissima haberent, nunquam cessarunt in divinis Litteris earumque fructibus collaudandis. Eas enimvero crebris locis appellant vel thesaurum locupletissimum doctrinarum caelestium[4], vel perennes fontes salutis[5], vel ita proponunt quasi prata fertilia et amoenissimos hortos, in quibus grex dominicus admirabili modo reficiatur et delectetur[6]. Apte cadunt illa S. Hieronymi ad Nepotianum clericum: "Divinas Scripturas saepius lege, imo nunqam de manibus tuis sacra lectio deponatur; disce quod doceas . . . sermo presbyteri Scripturarum lectione conditus sit[7]"; convenitque sententia S. Gregorii Magni, quo nemo sapientius pastorum Ecclesiae descripsit munera: "Necesse est, inquit, ut qui ad officium praedicationis

[1] Ierem. XXIII, 29.
[2] Hebr. IV, 12.
[3] *De doctr. chr.* IV, 6, 7.
[4] S. Chrys. *In Gen. hom.* 21, 2; *Hom.* 60, 3; S. Aug. *De discipl. chr.* 2.
[5] S. Athan. *Ep. fest.* 39.
[6] S. Aug. *Serm.* 26, 24; S. Ambr. *In Ps.* CXVIII, *Serm.* 19, 2.
[7] S. Hier. *De vit. cleric.* ad Nepot.

excubant, a sacrae lectionis studio non recedant[1]".—Hic tamen libet Augustinum admonentem inducere, "Verbi Dei inanem esse forinsecus praedicatorem, qui non sit intus auditor[2]", eumque ipsum Gregorium sacris concionatoribus praecipientem, "ut in divinis sermonibus, priusquam aliis eos proferant, semetipsos requirant, ne insequentes aliorum facta se deserant"[3]. Sed hoc iam, ab exemplo et documento Christi, qui *coepit facere et docere*, vox apostolica late praemonuerat, non unum allocuta Timotheum, sed omnem clericorum ordinem, eo mandato: *Attende tibi et doctrinae, insta in illis; hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt*[4]. Salutis profecto perfectionisque et propriae et alienae eximia in sacris Litteris praesto sunt adiumenta, copiosius in Psalmis celebrata; iis tamen, qui ad divina eloquia, non solum mentem afferant docilem atque attentam, sed integrae quoque piaeque habitum voluntatis. Neque enim eorum ratio librorum similis atque communium putanda est; sed, quoniam sunt ab ipso Spiritu Sancto dictati, resque gravissimas continent multisque partibus reconditas et difficiliores, ad illas propterea intelligendas exponendasque semper eiusdem Spiritus "indigemus adventu"[5], hoc est lumine et gratia eius: quae sane, ut divini Psaltae frequenter instat auctoritas, humili sunt precatione imploranda, sanctimonia vitae custodienda.

Providentia Ecclesiae pro Sacra Scriptura.

5.—Praeclare igitur ex his providentia excellit Ecclesiae,

[1] S. Greg. M., *Regul. past.* II, 11 (*al.* 22); *Moral.* XVIII, 26 (al. 14).
[2] S. Aug. *Serm.* 179, 1.
[3] S. Greg. M., *Regul. past.* III, 24 (al. 48).
[4] I Tim. IV, 16.
[5] S. Hier. *In Mich.* 1, 10.

quae, "*ne caelestis ille sacrorum Librorum thesaurus, quem Spiritus Sanctus summa liberalitate hominibus tradidit, neglectus iaceret*"[1], optimis semper et institutis et legibus cavit. Ipsa enim constituit, non solum magnam eorum partem ab omnibus suis ministris in quotidiano sacrae psalmodiae officio legendam esse et mente pia considerandam, sed eorumdem expositionem et interpretationem in ecclesiis cathedralibus, in monasteriis, in conventibus aliorum regularium, in quibus studia commode vigere possint, per idoneos viros esse tradendam: diebus autem saltem dominicis et festis solemnibus fideles salutaribus Evangelii verbis pasci, restricte iussit[2]. Item prudentiae debetur diligentiaeque Ecclesiae cultus ille Scripturae sacrae per aetatem omnem vividus et plurimae ferax utilitatis.

6.—In quo, etiam ad firmanda documenta hortationesque Nostras, iuvat commemorare quemadmodum a religionis christianae initiis, quotquot sanctitate vitae rerumque divinarum scientia floruerunt, ii sacris in Litteris multi semper assiduique fuerint. Proximos Apostolorum discipulos, in quibus Clementem Romanum, Ignatium Antiochenum, Polycarpum, tum Apologetas, nominatim Iustinum et Irenaeum, videmus epistolis et libris suis, sive ad tutelam sive ad commendationem pertinerent catholicorum dogmatum, e divinis maxime Litteris fidem, robur, gratiam omnem pietatis arcessere. Scholis autem catecheticis ac theologicis in multis sedibus episcoporum exortis, Alexandrina et Antiochena celeberrimis, quae in eis habebatur institutio, non alia prope re, nisi lectione, explicatione, defensione divini verbi scripti contenibatur.

[1] Conc. Trid. sess. V. decret. *Reform.* 1.

[2] *Ibid.* 1-2.

Inde plerique prodierunt Patres et scriptores, quorum operosis studiis egregiisque libris consecuta tria circiter saecula ita abundarunt, ut aetas biblicae exegeseos aurea iure ea sit appellata. Inter orientales principem locum tenet Origenes, celeritate ingenii et laborum constantia admirabilis, cuius ex plurimis scriptis et immenso Hexaplorum opere deinceps fere omnes hauserunt. Adnumerandi plures, qui huius disciplinae fines amplificarunt: ita, inter excellentiores tulit Alexandria Clementem, Cyrillum; Palaestina Eusebium, Cyrillum alterum; Cappadocia Basilium Magnum, utrumque Gregorium, Nazianzenum et Nyssenum; Antiochia Ioannem illum Chrysostomum, in quo huius peritia doctrinae cum summa eloquentia certavit. Neque id praeclare minus apud occidentales. In multis qui se admodum probavere, clara Tertulliani et Cypriani nomina, Hilarii et Ambrosii, Leonis et Gregorii Magnorum; clarissima Augustini et Hieronymi: quorum alter mire acutus extitit in perspicienda divini verbi sententia, uberrimusque in ea deducenda ad auxilia catholicae veritatis, alter a singulari Bibliorum scientia magnisque ad eorum usum laboribus, nomine Doctoris maximi praeconio Ecclesiae est honestatus.

7.—Ex eo tempore ad undecimum usque saeculum, quamquam huiusmodi contentio studiorum non pari atque antea ardore ac fructu viguit, viguit tamen, opera praesertim hominum sacri ordinis. Curaverunt enim, aut quae veteres in hac re fructuosiora reliquissent deligere eaque apte digesta de suisque aucta pervulgare, ut ab Isidoro Hispalensi, Beda, Alcuino factum est in primis; aut sacros codices illustrare glossis, ut Valafridus Strabo et Anselmus Laudunensis, aut eorumdem

integritati novis curis consulere, ut Petrus Damianus et Lanfrancus fecerunt.—Saeculo autem duodecimo allegoricam Scripturae enarrationem bona cum laude plerique tractarunt: in eo genere S. Bernardus ceteris facile antecessit, cuius etiam sermones nihil prope nisi divinas Litteras sapiunt.

8.—Sed nova et laetiora incrementa ex disciplina accessere *Scholasticorum*. Qui, etsi in germanam versionis latinae lectionem studuerunt inquirere, confectaque ab ipsis *Correctoria biblica* id plane testantur, plus tamen studii industriaeque in interpretatione et explanatione collocaverunt. Composite enim dilucideque, nihil ut melius antea, sacrorum verborum sensus varii distincti; cuiusque pondus in re theologica perpensum; definitae librorum partes, argumenta partium; investigata scriptorum proposita; explicata sententiarum inter ipsas necessitudo et connexio: quibus ex rebus nemo unus non videt quantum sit luminis obscurioribus locis admotum. Ipsorum praeterea de Scripturis lectam doctrinae copiam admodum produnt, tum de theologia libri, tum in easdem commentaria; quo etiam nomine Thomas Aquinas inter eos habuit palmam. Postquam vero Clemens V decessor Noster Athenaeum in Urbe et celeberrimas quasque studiorum Universitates litterarum orientalium magisteriis auxit, exquisitius homines nostri in nativo Bibliorum codice et in exemplari latino elaborare coeperunt. Revecta deinde ad nos eruditione Graecorum, multoque magis arte nova libraria feliciter inventa, cultus Scripturae sanctae latissime accrevit. Mirandum est enim quam brevi aetatis spatio multiplicata praelo sacra exemplaria, *vulgata* praecipue, catholicum orbem quasi compleverint;

adeo per id ipsum tempus, contra quam Ecclesiae hostes calumniantur, in honore et amore erant divina volumina.—

9.—Neque praetereundum est, quantus doctorum virorum numerus, maxime ex religiosis familiis, a Viennensi Concilio ad Tridentinum, in rei biblicae bonum provenerit: qui et novis usi subsidiis et variae eruditionis ingeniique sui segetem conferentes, non modo auxerunt congestas maiorum opes, sed quasi munierunt viam ad praestantiam subsecuti saeculi, quod ab eodem Tridentino effluxit, quum nobilissima Patrum aetas propemodum rediisse visa est. Nec enim quisquam ignorat, Nobisque est memoratu iucundum, decessores Nostros, a Pio IV ad Clementem VIII, auctores fuisse ut insignes illae editiones adornarentur versionum veterum, Vulgatae et Alexandrinae; quae deinde, Sixti V eiusdemque Clementis iussu et auctoritate, emissae, in communi usu versantur. Per eadem autem tempora, notum est, quum versiones alias Bibliorum antiquas, tum polyglottas Antuerpiensem et Parisiensem, diligentissime esse editas, sincerae investigandae sententiae peraptas: nec ullum esse utriusque Testamenti librum, qui non plus uno nactus sit bonum explanatorem, neque graviorem ullam de iisdem rebus quaestionem, quae non multorum ingenia fecundissime exercuerit: quos inter non pauci, iique studiosiores Ss. Patrum, nomen sibi fecere eximium. Neque, ex illa demum aetate, desiderata est nostrorum sollertia; quum clari subinde viri de iisdem studiis bene sint meriti, sacrasque Litteras contra *rationalismi* commenta, ex philologia et finitimis disciplinis detorta, simili argumentorum genere vindicarint. Haec omnia qui probe ut oportet considerent, dabunt profecto, Ecclesiam, nec ullo unquam providentiae modo defuisse,

quo divinae Scripturae fontes in filios suos salutariter derivaret, atque illud praesidium, in quo divinitus ad eiusdem tutelam decusque locata est, retinuisse perpetuo omnique studiorum ope exornasse, ut nullis externorum hominum incitamentis eguerit, egeat.

Regulae pro Studio S. Scripturae.

10.—Iam postulat a Nobis instituti consilii ratio, ut quae his de studiis recte ordinandis videantur optima, ea vobiscum communicemus, Venerabiles Fratres. Sed principio quale adversetur et instet hominum genus, quibus vel artibus vel armis confidant, interest utique hoc loco recognoscere.—Scilicet, ut antea cum iis praecipue res fuit qui privato iudicio freti, divinis traditionibus et magisterio Ecclesiae repudiatis, Scripturam statuerant unicum revelationis fontem supremumque iudicem fidei; ita nunc est cum Rationalistis, qui eorum quasi filii et heredes, item sententia innixi sua, vel has ipsas a patribus acceptas christianae fidei reliquias prorsus abiecerunt. Divinam enim vel revelationem vel inspirationem vel Scripturam sacram, omnino ullam negant, neque alia prorsus ea esse dictitant, nisi hominum artificia et commenta: illas nimirum, non veras gestarum rerum narrationes, sed aut ineptas fabulas aut historias mendaces; ea, non vaticinia et oracula, sed aut confictas post eventus praedictiones aut ex naturali vi praesensiones; ea, non veri nominis miracula virtutisque divinae ostenta, sed admirabilia quaedam, nequaquam naturae viribus maiora, aut praestigias et mythos quosdam: evangelia et scripta apostolica aliis plane auctoribus tribuenda.

Huiusmodi portenta errorum, quibus sacrosanctam divinorum Librorum veritatem putant convelli, tamquam

decretoria pronuntiata novae cuiusdam *scientiae liberae*, obtrudunt: quae tamen adeo incerta ipsimet habent, ut eisdem in rebus crebrius immutent et suppleant. Quum vero tam impie de Deo, de Christo, de Evangelio et reliqua Scriptura sentiant et praedicent, non desunt ex iis qui theologi et christiani et evangelici haberi velint, et honestissimo nomine obtendant insolentis ingenii temeritatem. His addunt sese consiliorum participes adiutoresque e ceteris disciplinis non pauci, quos eadem revelatarum rerum intolerantia ad oppugnationem Bibliorum similiter trahit. Satis autem deplorare non possumus, quam latius in dies acriusque haec oppugnatio geratur. Geritur in eruditos et graves homines, quamquam illi non ita difficulter sibi possunt cavere; at maxime contra indoctorum vulgus omni consilio et arte infensi hostes nituntur. Libris, libellis, diariis exitiale virus infundunt; id concionibus, id sermonibus insinuant; omnia iam pervasere, et multas tenent, abstractas ab Ecclesiae tutela, adolescentium scholas, ubi credulas mollesque mentes ad contemptionem Scripturae, per ludibrium etiam et scurriles iocos, depravant misere.—Ista sunt, Venerabiles Fratres, quae commune pastorale studium permoveant, incendant; ita ut huic novae *falsi nominis scientiae*[1] antiqua illa et vera opponatur, quam a Christo per Apostolos accepit Ecclesia, atque in dimicatione tanta idonei defensores Scripturae sacrae exsurgant.

11.—Itaque ea prima sit cura, ut in sacris Seminariis vel Academiis sic omnino tradantur divinae Litterae, quemadmodum et ipsius gravitas disciplinae et temporum necessitas admonent. Cuius rei causa, nihil profecto

[1] I Tim. VI, 20.

debet esse antiquius magistrorum delectione prudenti: ad hoc enim munus non homines quidem de multis, sed tales assumi oportet, quos magnus amor et diuturna consuetudo Bibliorum, atque opportunus doctrinae ornatus commendabiles faciat, pares officio. Neque minus prospiciendum mature est, horum postea locum qui sint excepturi. Iuverit idcirco, ubi commodum sit, ex alumnis optimae spei, theologiae spatium laudate emensis, nonnullos divinis Libris totos addici, facta eisdem plenioris cuiusdam studii aliquandiu facultate. Ita delecti institutique doctores, commissum munus adeant fidenter, in quo ut versentur optime et consentaneos fructus educant, aliqua ipsis documenta paulo explicatius impertire placeat.

12.—Ergo ingenii tironum in ipso studii limine sic prospiciant, ut iudicium in eis, aptum pariter Libris divinis tuendis atque arripiendae ex ipsis sententiae, conforment sedulo et excolant. Huc pertinet tractatus *de introductione*, ut loquuntur, *biblica*, ex quo alumnus commodam habet opem ad integritatem auctoritatemque Bibliorum convincendam, ad legitimum in illis sensum investigandum et assequendum, ad occupanda captiosa et radicitus evellenda. Quae quanti momenti sit disposite scienterque, comite et adiutrice theologia, esse initio disputata, vix attinet dicere, quum tota continenter tractatio Scripturae reliqua hisce vel fundamentis nitatur vel luminibus clarescat.

13.—Exinde in fructuosiorem huius doctrinae partem, quae de interpretatione est, perstudiose incumbet praeceptoris opera; unde sit auditoribus, quo dein modo divini verbi divitias in profectum religionis et pietatis convertant. Intelligimus equidem, enarrari in scholis Scrip-

turas omnes, nec per amplitudinem rei, nec per tempus licere. Verumtamen, quoniam certa opus est via interpretationis utiliter expediendae, utrumque magister prudens devitet incommodum, vel eorum qui de singulis libris cursim delibandum praebent, vel eorum qui in certa unius parte immoderatius consistunt. Si enim in plerisque scholis adeo non poterit obtineri, quod in Academiis maioribus, ut unus aut alter liber continuatione quadam et ubertate exponatur, at magnopere efficiendum est, ut librorum partes ad interpretandum selectae tractationem habeant convenienter plenam: quo veluti specimine allecti discipuli et edocti, cetera ipsi perlegant adamentque in omni vita.

14.—Is porro, retinens instituta maiorum, exemplar in hoc sumet versionem vulgatam, quam Concilium Tridentinum *in publicis lectionibus, disputationibus, praedicationibus et expositionibus pro authentica* habendam decrevit[1], atque etiam commendat quotidiana Ecclesiae consuetudo. Neque tamen non sua habenda erit ratio reliquarum versionum, quas christiana laudavit usurpavitque antiquitas, maxime codicum primigeniorum. Quamvis enim, ad summam rei quod spectat, ex dictionibus Vulgatae hebraea et graeca bene eluceat sententia, attamen si quid ambigue, si quid minus accurate inibi elatum sit, "inspectio praecedentis linguae," suasore Augustino, proficiet[2]. Iamvero per se liquet, quam multum navitatis ad haec adhiberi oporteat, quum demum sit "commentatoris officium, non quid ipse velit, sed quid sentiat ille quem interpretetur, exponere"[3].

[1] Sess. IV, decr. *De edit. et usu sacr. libror.*

[2] *De doctr. chr.* III, 4.

[3] S. Hier. *Ad Pammach. ep.* 48, 17.

15.—Post expensam, ubi opus sit, omni industria lectionem, tum locus erit scrutandae et proponendae sententiae. Primum autem consilium est, ut probata communiter interpretandi praescripta tanto experrectiore observentur cura quanto morosior ab adversariis urget contentio. Propterea cum studio perpendendi quid ipsa verba valeant, quid consecutio rerum velit, quid locorum similitudo aut talia cetera, externa quoque appositae eruditionis illustratio societur: cauto tamen, ne istiusmodi quaestionibus plus temporis tribuatur et operae quam pernoscendis divinis Libris, neve corrogata multiplex rerum cognitio mentibus iuvenum plus incommodi afferat quam adiumenti.

16.—Ex hoc, tutus erit gradus ad usum divinae Scripturae in re theologica. Quo in genere animadvertisse oportet, ad ceteras difficultatis causas, quae in quibusvis antiquorum libris intelligendis fere occurrunt, proprias aliquas in Libris sacris accedere. Eorum enim verbis, auctore Spiritu Sancto, res multae subiiciuntur quae humanae vim aciemque rationis longissime vincunt, divina scilicet mysteria et quae cum illis continentur alia multa; idque nonnunquam ampliore quadam et reconditiore sententia, quam exprimere littera et hermeneuticae leges indicare videantur: alios praeterea sensus, vel ad dogmata illustranda vel ad commendanda praecepta vitae, ipse litteralis sensus profecto adsciscit. Quamobrem diffitendum non est religiosa quadam obscuritate sacros Libros involvi, ut ad eos, nisi aliquo viae duce, nemo ingredi possit[1]: Deo quidem sic providente (quae vulgata est opinio Ss. Patrum), ut homines maiore cum desiderio et studio

[1] S. Hier. ad Paulin. *De studio Script. ep.* LIII, 4.

illos perscrutarentur, resque inde operose perceptas mentibus animisque altius infigerent; intelligerentque praecipue, Scripturas Deum tradidisse Ecclesiae, qua scilicet duce et magistra in legendis tractandisque eloquiis suis certissima uterentur. Ubi enim charismata Domini posita sint, ibi discendam esse veritatem, atque ab illis, apud quos sit successio apostolica, Scripturas nullo cum periculo exponi, iam sanctus docuit Irenaeus:[1] cuius quidem ceterorumque Patrum doctrinam Synodus Vaticana amplexa est, quando Tridentinum decretum de divini verbi scripti interpretatione renovans, *hanc illius mentem esse declaravit, ut in rebus fidei et morum ad aedificationem doctrinae christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione scripturarum sanctarum atque ideo nemini licere contra hunc sensum aut etiam contra unanimem consensum Patrum ipsam Scripturam sacram interpretari*[2].

17.—Qua plena sapientiae lege nequaquam Ecclesia pervestigationem scientiae biblicae retardat aut coercet: sed eam potius ab errore integram praestat, plurimumque ad veram adiuvat progressionem. Nam privato cuique doctori magnus patet campus, in quo, tutis vestigiis, sua interpretandi industria praeclare certet Ecclesiaeque utiliter. In locis quidem divinae Scripturae qui expositionem certam et definitam adhuc desiderant, effici ita potest, ex suavi Dei providentis consilio, ut, quasi praeparato studio, iudicium Ecclesiae maturetur; in locis vero

[1] *C. haer.* IV, 26, 5.

[2] Sess. III, cap. II, *De revel.*: *cf.* Conc. Trid. sess. IV, decr. *De edit. et usu sacr. libror.*

iam definitis potest privatus doctor aeque prodesse, si eos vel enucleatius apud fidelium plebem et ingeniosius apud doctos edisserat, vel insignius evincat ab adversariis. Quapropter praecipuum sanctumque sit catholico interpreti, ut illa Scripturae testimonia, quorum sensus authentice declaratus est, aut per sacros auctores, Spiritu Sancto afflante, uti multis in locis novi Testamenti, aut per Ecclesiam eodem Sancto adsistente Spiritu *sive solemni iudicio, sive ordinario et universali magisterio*[1], eadem ipse ratione interpretetur, atque ex adiumentis disciplinae suae convincat, eam solam interpretationem, ad sanae hermeneuticae leges, posse recte probari. In ceteris analogia fidei sequenda est, et doctrina catholica, qualis ex auctoritate Ecclesiae accepta, tamquam summa norma est adhibenda: nam, quum et sacrorum Librorum et doctrinae apud Ecclesiam depositae idem sit auctor Deus, profecto fieri nequit, ut sensus ex illis, qui ab hac quoquo modo discrepet, legitima interpretatione eruatur. Ex quo apparet, eam interpretationem ut ineptam et falsam reiiciendam, quae, vel inspiratos auctores inter se quodammodo pugnantes faciat, vel doctrinae Ecclesiae adversetur.

18.—Huius igitur disciplinae magister hac etiam laude floreat oportet, ut omnem theologiam egregie teneat, atque in commentariis versatus sit Ss. Patrum Doctorumque et interpretum optimorum. Id sane inculcat Hieronymus[2], multumque Augustinus, qui, iusta cum querela, "Si unaquaeque disciplina, inquit, quamquam vilis et facilis, ut percipi possit, doctorem aut magistrum requirit, quid temerariae superbiae plenius, quam divi-

[1] Conc. Vat. sess. III. cap. III, *De fide.*
[2] *Ibid.* 6, 7.

norum sacramentorum libros ab interpretibus suis nolle cognoscere!"[1] Id ipsum sensere et exemplo confirmavere ceteri Patres, qui "divinarum Scripturarum intelligentiam, non ex propria praesumptione, sed ex maiorum scriptis et auctoritate sequebantur, quos et ipsos ex apostolica successione intelligendi regulam suscepisse constabat".[2]

19.—Iamvero Ss. Patrum, quibus "post Apostolos, sancta Ecclesia plantatoribus, rigatoribus, aedificatoribus, pastoribus, nutritoribus crevit",[3] summa auctoritas est, quotiescumque testimonium aliquod biblicum, ut ad fidei pertinens morumve doctrinam, uno eodemque modo explicant omnes: nam ex ipsa eorum consensione, ita ab Apostolis secundum catholicam fidem traditum esse nitide eminet. Eorumdem vero Patrum sententia tunc etiam magni aestimanda est, quum hisce de rebus munere doctorum quasi privatim funguntur; quippe quos, non modo scientia revelatae doctrinae et multarum notitia rerum, ad apostolicos libros cognoscendos utilium, valde commendet, verum, Deus ipse, viros sanctimonia vitae et veritatis studio insignes, amplioribus luminis sui praesidiis adiuverit. Quare interpres suum esse noverit, eorum et vestigia reverenter persequi et laboribus frui intelligenti delectu.

20.—Neque ideo tamen viam sibi putet obstructam, quo minus, ubi iusta causa adfuerit, inquirendo et exponendo vel ultra procedat, modo praeceptioni illi, ab Augustino sapienter propositae, religiose obsequatur, videlicet a litterali et veluti obvio sensu minime discedendum, nisi qua

[1] Ad Honorat., *De utilit. cred.* XVII, 35.
[2] Rufin, *Hist. eccl.* II, 9.
[3] S. Aug. *C. Iulian.* II, 10, 37.

eum vel ratio tenere prohibeat vel necessitas cogat dimittere[1]: quae praeceptio eo tenenda est firmius, quo magis, in tanta novitatum cupidine et opinionum licentia, periculum imminet aberrandi. Caveat idem ne illa negligat quae ab eisdem Patribus ad allegoricam similemve sententiam translata sunt, maxime quum ex litterali descendant et multorum auctoritate fulciantur. Talem enim interpretandi rationem ab Apostolis Ecclesia accepit, suoque ipsa exemplo, ut e re patet liturgica, comprobavit; non quod Patres ex ea contenderent dogmata fidei per se demonstrare, sed quia bene frugiferam virtuti et pietati alendae nossent experti.

21.—Ceterorum interpretum catholicorum est minor quidem auctoritas, attamen, quoniam Bibliorum studia continuum quemdam progressum in Ecclesia habuerunt, istorum pariter commentariis suus tribuendus est honor, ex quibus multa opportune peti liceat ad refellenda contraria, ad difficiliora enodanda. *At vero id nimium dedecet, ut quis, egregiis operibus, quae nostri abunde reliquerunt, ignoratis aut despectis, heterodoxorum libros praeoptet, ab eisque cum praesenti sanae doctrinae periculo et non raro detrimento fidei, explicationem locorum quaerat, in quibus catholici ingenia et labores suos iamdudum optimeque collocarint.* Licet enim heterodoxorum studiis, prudenter adhibitis, iuvari interdum possit interpres catholicus, meminerit tamen, ex crebris quoque veterum documentis[2], incorruptum sacrarum Litterarum sensum extra Ecclesiam neutiquam reperiri, neque ab eis tradi

[1] *De Gen. ad litt.* l. VIII, c. 7, 13.

[2] Cfr. Clem. Alex. *Strom.* VII, 16; Orig. *De princ.* IV, 8; *In Levit. hom.* 4, 8; Tertull. *De praescr.* 15, seqq.; S. Hilar. Pict. *In Math.* XIII, 1.

posse, qui, verae fidei expertes, Scripturae *non medullam attingunt, sed corticem rodunt.*[1]

22.—Illud autem maxime optabile est et necessarium, ut eiusdem divinae Scripturae usus in universam theologiae influat disciplinam eiusque prope sit anima: ita nimirum omni aetate Patres atque praeclarissimi quique theologi professi sunt et re praestiterunt. Nam quae obiectum sunt fidei vel ab eo consequuntur, ex divinis potissime Litteris studuerunt asserere et stabilire; atque ex ipsis, sicut pariter ex divina traditione, nova haereticorum commenta refutare, catholicorum dogmatum rationem, intelligentiam, vincula exquirere. Neque id cuiquam fuerit mirum qui reputet, tam insignem locum inter revelationis fontes divinis Libris deberi, ut, nisi eorum studio usuque assiduo, nequeat theologia rite et pro dignitate tractari. Tametsi enim rectum est iuvenes in Academiis et scholis ita praecipue exerceri, ut intellectum et scientiam dogmatum assequuntur, ab articulis fidei argumentatione instituta ad alia ex illis, secundum normas probatae solidaeque philosophiae, concludenda; gravi tamen eruditoque theologo minime negligenda est ipsa demonstratio dogmatum ex Bibliorum auctoritatibus ducta: "Non enim accipit (theologia) sua principia ab aliis scientiis, sed immediate a Deo per revelationem. Et ideo non accipit ab aliis scientiis, tamquam a superioribus, sed utitur eis tamquam inferioribus et ancillis." Quae sacrae doctrinae tradendae ratio praeceptorem commendatoremque habet theologorum principem, Aquinatem[2]: qui praeterea, ex hac bene perspecta christianae theologiae indole, docuit

[1] S. Greg. M. *Moral.* xx, 9 (al. 11).
[2] *Summ. theol.* p. I, q. 1, a. 5 ad 2.

quemadmodum possit theologus sua ipsa principia, si qui ea forte impugnent, tueri: "Argumentando quidem, si adversarius aliquid concedat eorum, quae per divinam revelationem habentur; sicut per auctoritates sacrae Scripturae disputamus contra haereticos, et per unum articulum contra negantes alium. Si vero adversarius nihil credat eorum quae divinitus revelantur, non remanet amplius via ad probandum articulos fidei per rationes, sed ad solvendum rationes, si quas inducit contra fidem[1]".

23.—Providendum igitur, ut ad studia biblica convenienter instructi munitique aggrediantur iuvenes; ne iustam frustrentur spem, neu, quod deterius est, erroris discrimen incaute subeant, Rationalistarum capti fallaciis apparataeque specie eruditionis. Erunt autem optime comparati, si, qua Nosmetipsi monstravimus et praescripsimus via, philosophiae et theologiae institutionem, eodem S. Thoma duce, religiose coluerint penitusque perceperint. Ita recte incedent, quum in re biblica, tum in ea theologiae parte quam *positivam* nominant, in utraque laetissime progressuri.

Defensio S. Scripturae contra criticos modernos.

24.—Doctrinam catholicam legitima et sollerti sacrorum Bibliorum interpretatione probasse, exposuisse, illustrasse, multum id quidem est: altera tamen, eaque tam gravis momenti quam operis laboriosi, pars remanet, ut ipsorum auctoritas integra quam validissime asseratur. Quod quidem nullo alio pacto plene licebit universeque assequi, nisi ex vivo et proprio magisterio Ecclesiae; quae *per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis*

[1] *Ibid.* a. 8.

fecunditatem, ob catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile[1]. Quoniam vero divinum et infallibile magisterium Ecclesiae, in auctoritate etiam sacrae Scripturae consistit, huius propterea fides saltem humana asserenda in primis vindicandaque est: quibus ex libris, tamquam ex antiquitatis probatissimis testibus, Christi Domini divinitas et legatio, Ecclesiae hierarchicae institutio, primatus Petro et successoribus eius collatus, in tuto apertoque collocentur. Ad hoc plurimum sane conducet, si plures sint e sacro ordine paratiores, qui hac etiam in parte pro fide dimicent et impetus hostiles propulsent, induti praecipue armatura Dei, quam suadet Apostolus,[2] neque vero ad nova hostium arma et praelia insueti. Quod pulchre in sacerdotum officiis sic recenset Chrysostomus: "Ingens adhibendum est studium ut *Christi verbum habitet in nobis abundanter*[3]: neque enim ad unum pugnae genus parati esse debemus, sed multiplex est bellum et varii sunt hostes; neque iisdem omnes utuntur armis, neque uno tantum modo nobiscum congredi moliuntur. Quare opus est, ut is qui cum omnibus congressurus est, omnium machinas artesque cognitas habeat, ut idem sit sagittarius et funditor, tribunus et manipuli ductor, dux et miles, pedes et eques, navalis ac muralis pugnae peritus; nisi enim omnes dimicandi artes noverit, novit diabolus per unam partem, si sola negligatur, praedonibus suis immissis, oves diripere[4]". Fallacias hostium artesque in hac re ad impugnandum multiplices

[1] Conc. Vat. sess. III, c. III, *De fide.*
[2] Eph. VI, 13, seqq.
[3] *Cf.* Col. III, 16.
[4] *De sacerd.* IV, 4.

supra adumbravimus: iam, quibus praesidiis ad defensionem nitendum, commoneamus.

25.—Est primum in studio linguarum veterum orientalium simulque in arte quam vocant criticam. Utriusque rei scientia quum hodie in magno sit pretio et laude, ea clerus, plus minusve pro locis et hominibus exquisita, ornatus, melius poterit decus et munus sustinere suum; nam ipse *omnia omnibus*[1] fieri debet, paratus semper *ad satisfactionem omni poscenti rationem de ea quae in ipso est spe.*[2] Ergo sacrae Scripturae magistris necesse est atque theologos addecet, eas linguas cognitas habere quibus libri canonici sunt primitus ab hagiographis exarati, easdemque optimum factu erit si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant. Atque etiam curandum ut omnibus in Academiis, quod iam in multis receptum laudabiliter est, de ceteris item antiquis linguis, maxime semiticis, deque congruente cum illis eruditione, sint magisteria, eorum in primis usui qui ad sacras Litteras profitendas designantur.

26.—Hos autem ipsos, eiusdem rei gratia, doctiores esse oportet atque exercitatiores in vera artis criticae disciplina: perperam enim et cum religionis damno inductum est artificium, nomine honestatum *criticae sublimioris*, quo ex solis internis, uti loquuntur, rationibus, cuiuspiam libri origo, integritas, auctoritas diiudicata emergant. Contra perspicuum est, in quaestionibus rei historicae, cuiusmodi origio et conservatio librorum, historiae testimonia valere prae ceteris, eaque esse quam studiosissime et conquirenda et excutienda: illas vero rationes internas plerumque non

[1] I Cor. IX, 22.
[2] I Petr. III, 15.

esse tanti, uti in causam, nisi ad quamdam confirmationem, possint advocari. Secus si fiat, magna profecto consequentur incommoda. Nam hostibus religionis plus confidentiae futurum est ut sacrorum authenticitatem Librorum impetant et discerpant: illud ipsum quod extollunt genus criticae sublimioris, eo demum recidet, ut suum quisque studium praeiudicatamque opinionem interpretando sectentur: inde neque Scripturis quaesitum lumen accedet, neque ulla doctrinae oritura utilitas est, sed certa illa patebit erroris nota, quae est varietas et dissimilitudo sentiendi, ut iam ipsi sunt documento huiusce novae principes disciplinae: inde etiam, quia plerique infecti sunt vanae philosophiae et rationalismi placitis, ideo prophetias, miracula, cetera quaecumque naturae ordinem superent, ex sacris Libris dimovere non verebuntur.

27.—Congrediendum secundo loco cum iis, qui sua physicorum scientia abusi, sacros Libros omnibus vestigiis indagant, unde auctoribus inscitiam rerum talium opponant, scripta ipsa vituperent. Quae quidem insimulationes quum res attingant sensibus obiectas, eo periculosiores accidunt, manantes in vulgus, maxime in deditam litteris iuventutem; quae, si semel reverentiam divinae revelationis in uno aliquo capite exuerit, facile in omnibus omnem eius fidem est dimissura. Nimium sane constat, de natura doctrinam, quantum ad percipiendam summi Artificis gloriam in procreatis rebus impressam aptissima est, modo sit convenienter proposita, tantum posse ad elementa sanae philosophiae evellenda corrumpendosque mores, teneris animis perverse infusam. Quapropter Scripturae sacrae doctori cognitio naturalium rerum bono erit

subsidio, quo huius quoque modi captiones in divinos Libros instructas facilius detegat et refellat.

28.—Nulla quidem theologum inter et physicum vera dissensio intercesserit, dum suis uterque finibus se contineant, id caventes secundum S. Augustini monitum, "ne aliquid temere et incognitum pro cognito asserant".[1] Sin tamen dissenserint, quemadmodum se gerat theologus, summatim est regula ab eodem oblata: "Quidquid, inquit, ipsi de natura rerum veracibus documentis demonstrare potuerint, ostendamus nostris Litteris non esse contrarium; quidquid autem de quibuslibet suis voluminibus his nostris Litteris, idest, catholicae fidei, contrarium protulerint, aut aliqua etiam facultate ostendamus, aut nulla dubitatione credamus esse falsissimum".[2] *De cuius aequitate regulae in consideratione sit primum, scriptores sacros, seu verius "Spiritum Dei, qui per ipsos loquebatur, noluisse ista (videlicet intimam adspectabilium rerum constitutionem) docere homines, nulli saluti profutura";*[3] *quare eos, potius quam explorationem naturae recta persequantur, res ipsas aliquando describere et tractare aut quodam translationis modo, aut sicut communis sermo per ea ferebat tempora, hodieque de multis fert rebus in quotidiana vita, ipsos inter homines scientissimos.* Vulgari autem sermone quum ea primo proprieque efferantur quae cadant sub sensus, non dissimiliter scriptor sacer (monuitque et Doctor Angelicus) "ea secutus est, quae sensibiliter apparent",[4] seu quae Deus ipse, homines alloquens, ad eorum captum significavit humano more.

[1] *In Gen. op. imperf.* IX, 30.
[2] *De Gen. ad. litt.* I, 21, 41.
[3] S. Aug. *ib.* II, 9, 20.
[4] *Summa theol.* p. I, q. LXX, a 1 ad 3.

29.—Quod vero defensio Scripturae sanctae agenda strenue est, non ex eo omnes aeque sententiae tuendae sunt, quas singuli Patres aut qui deinceps interpretes in eadem declaranda ediderint: qui, prout erant opiniones aetatis, in locis edisserendis ubi physica aguntur, fortasse non ita semper iudicaverunt ex veritate, ut quaedam posuerint, quae nunc minus probentur. Quocirca studiose dignoscendum in illorum interpretationibus, quaenam reapse tradant tamquam spectantia ad fidem aut cum ea maxime copulata, quaenam unanimi tradant consensu; namque "in his quae de necessitate fidei non sunt, licuit Sanctis diversimode opinari, sicut et nobis", ut est S. Thomae sententia[1]. Qui et alio loco prudentissime habet: "Mihi videtur tutius esse, huiusmodi, quae philosophi communiter senserunt, et nostrae fidei non repugnant, nec sic esse asserenda ut dogmata fidei, etsi aliquando sub nomine philosophorum introducantur, nec sic esse neganda tamquam fidei contraria, ne sapientibus huius mundi occasio contemnendi doctrinam fidei praebeatur".[2] Sane, quamquam ea, quae speculatores naturae certis argumentis certa iam esse affirmarint, interpres ostendere debet nihil Scripturis recte explicatis obsistere, ipsum tamen ne fugiat, factum quandoque esse, ut certa quaedam ab illis tradita, postea in dubitationem adducta sint et repudiata. Quod si physicorum scriptores terminos disciplinae suae transgressi, in provinciam philosophorum perversitate opinionum invadant, eas interpres theologus philosophis mittat refutandas.

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[1] *In Sent.* II, dist. II, q. I, a. 3.
[2] *Opusc.* X.

Inspiratio S. Scripturae.

30.—*Haec ipsa deinde ad cognatas disciplinas, ad historiam praesertim, iuvabit transferri.* Dolendum enim, multos esse qui antiquitatis monumenta, gentium mores et instituta, similiumque rerum testimonia magnis ii quidem laboribus perscrutentur et proferant, sed eo saepius consilio, ut erroris labes in sacris Libris deprehendant, ex quo illorum auctoritas usquequaque infirmetur et nutet. Idque nonnulli et nimis infesto animo faciunt nec satis aequo iudicio; qui sic fidunt profanis libris et documentis memoriae priscae, perinde ut nulla eis ne suspicio quidem erroris possit subesse, libris vero Scripturae sacrae, ex opinata tantum erroris specie, neque ea probe discussa, vel parem abnuunt fidem. Fieri quidem potest, ut quaedam librariis in codicibus describendis minus recte exciderint; quod considerate iudicandum est, nec facile admittendum, nisi quibus locis rite sit demonstratum: fieri etiam potest, ut germana alicuius loci sententia permaneat anceps; cui enodandae multum afferent optimae interpretandi regulae: at *nefas* omnino fuerit, aut inspirationem ad *aliquas tantum sacrae Scripturae partes coangustare, aut concedere sacrum ipsum errasse auctorem.* Nec enim toleranda est eorum ratio, qui ex istis difficultatibus sese expediunt, id nimirum dare non dubitantes, inspirationem divinam ad res fidei morumque, nihil praeterea, pertinere, eo quod falso arbitrentur, de veritate sententiarum quum agitur, non adeo exquirendum quaenam dixerit Deus, ut non magis perpendatur quam ob causam ea dixerit. Etenim libri omnes atque integri, quos Ecclesia tamquam sacros et canonicos recipit, *cum omnibus suis partibus*, Spiritu Sancto dictante, conscripti sunt; tantum vero abest ut

divinae inspirationi error ullus subesse possit, ut ea per se ipsa, non modo errorem excludat omnem, sed tam necessario excludat et respuat, quam necessarium est, Deum, summam Veritatem, nullius omnino erroris auctorem esse.

31.—Haec est antiqua et constans fides Ecclesiae, sollemni etiam sententia in Conciliis definita *Florentino et Tridentino*; confirmata denique atque expressius declarata in *Concilio Vaticano*, a quo absolute edictum: *Veteris et novi Testamenti libri integri cum omnibus suis partibus, prout in eiusdem Concilii* (Tridentini) *decreto recensentur, et in veteri vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea quod Spiritu Sancto inspirante conscripti, Deum habent auctorem*[1]. Quare nihil admodum refert, Spiritum Sanctum assumpsisse homines tamquam instrumenta ad scribendum, quasi, non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. *Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse iuberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent:* secus, non ipse esset auctor sacrae Scripturae universae. Hoc ratum semper habuere Ss. Patres: "Itaque, ait Augustinus, quum illi scripserunt quae ille ostendit et dixit, nequaquam dicendum est, quod ipse non scripserit: quandoquidem membra eius id operata sunt, quod dictante

[1] Sess. III, c. II, *De revel.*

capite cognoverunt":[1] pronunciatque S. Gregorius M.: "Quis haec scripserit, valde supervacanee quaeritur, quum tamen auctor libri Spiritus Sanctus fideliter credatur. Ipse igitur haec scripsit, qui scribenda dictavit: ipse scripsit qui et in illius opere inspirator extitit".[2] Consequitur, ut qui in locis authenticis Librorum sacrorum quidpiam falsi contineri posse existiment, ii profecto aut catholicam divinae inspirationis notionem pervertant, aut Deum ipsum erroris faciant auctorem. Atque adeo Patribus omnibus et Doctoribus persuasissimum fuit, divinas Litteras, quales ab hagiographis editae sunt, ab omni omnino errore esse immunes, ut proptera non pauca illa, quae contrarii aliquid vel dissimile viderentur afferre (eademque fere sunt quae nomine novae scientiae nunc obiiciunt), non subtiliter minus quam religiose componere inter se et conciliare studuerint; professi unanimes, Libros eos et integros et per partes a divino aeque esse afflatu, Deumque ipsum per sacros auctores elocutum nihil admodum a veritate alienum ponere potuisse. Ea valeant universe quae idem Augustinus ad Hieronymum scripsit: "Ego enim fateor caritati tuae, solis eis Scripturarum libris qui iam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorum scribendo aliquid errasse firmissime credam. Ac si aliquid in eis offendero litteris quod videatur contrarium veritati, nihil aliud quam vel mendosum esse codicem, vel interpretem non assecutum esse quod dictum est, vel me minime intellexisse non ambigam".[3]

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[1] *De consensu Evangel.* l. I, c. XXXV.
[2] *Praef. in Iob*, n. 2.
[3] *Ep.* LXXXII, 1 et crebrius alibi.

32.—At vero omni graviorum artium instrumento pro sanctitate Bibliorum plene perfecteque contendere, multo id maius est, quam ut a sola interpretum et theologorum sollertia aequum sit expectari. Eodem optandum est conspirent et connitantur illi etiam ex catholicis viris, qui ab externis doctrinis aliquam sint nominis auctoritatem adepti. Horum sane ingeniorum ornatus, si nunquam antea, ne nunc quidem, Dei beneficio, Ecclesiae deest; atque utinam eo amplius in fidei subsidium augescat. Nihil enim magis oportere ducimus, quam ut plures validioresque nanciscatur veritas propugnatores, quam sentiat adversarios; neque res ulla est quae magis persuadere vulgo possit obsequium veritatis, quam si eam liberrime profiteantur qui in laudata aliqua praestent facultate. Quin facile etiam cessura est obtrectatorum invidia, aut certe non ita petulanter iam traducere illi audebunt inimicam scientiae, fidem, quum viderint a viris scientiae laude nobilibus summum fidei honorem reverentiamque adhiberi.—Quoniam igitur tantum ii possunt religioni importare commodi, quibus cum catholicae professionis gratia felicem indolem ingenii benignum Numen impertiit, ideo in hac acerrima agitatione studiorum quae Scripturas quoquo modo attingunt, aptum sibi quisque eligant studii genus, in quo aliquando excellentes, obiecta in illas improbae scientiae tela, non sine gloria, repellant.—Quo loco gratum est illud pro merito comprobare nonnullorum catholicorum consilium, qui ut viris doctioribus suppetere possit unde huiusmodi studia omni adiumentorum copia pertractent et provehant, coactis societatibus, largiter pecunias solent conferre. Optima sane et peropportuna temporibus pecuniae collocandae ratio. Quo enim catholicis minus

praesidii in sua studia sperare licet publice, eo promptiorem effusioremque patere decet privatorum liberalitatem; ut quibus a Deo aucti sunt divitiis, eas ad tutandum revelatae ipsius doctrinae thesaurum velint convertere.

33.—Tales autem labores ut ad rem biblicam vere proficiant, insistant eruditi in iis tamquam principiis, quae supra a Nobis praefinita sunt; fideliterque teneant, Deum, conditorem rectoremque rerum omnium, eumdem esse Scripturarum auctorem: nihil propterea ex rerum natura, nihil ex historiae monumentis colligi posse quod cum Scripturis revera pugnet. Si quid ergo tale videatur, id sedulo submovendum, tum adhibito prudenti theologorum et interpretum iudicio, quidnam verius verisimiliusve habeat Scripturae locus, de quo disceptetur, tum diligentius expensa argumentorum vi, quae contra adducantur. Neque ideo cessandum, si qua in contrarium species etiam tum resideat; nam, quoniam verum vero adversari haudquaquam potest, certum sit aut in sacrorum interpretationem verborum aut in alteram disputationis partem errorem incurrisse; neutrum vero si necdum satis appareat, cunctandum interea de sententia. Permulta enim ex omni doctrinarum genere sunt diu multumque contra Scripturam iactata, quae nunc, utpote inania, penitus obsolevere: item non pauca de quibusdam Scripturae locis (non proprie ad fidei morumque pertinentibus regulam) sunt quondam interpretando proposita, in quibus rectius postea vidit acrior quaedam investigatio. Nempe opinionum commenta delet dies; sed "veritas manet et invalescit in aeternum".[1] Quare, sicut nemo sibi arrogaverit ut omnem recte intelligat Scripturam, in qua se

[1] III Esdr. iv, 38.

ipse plura nescire quam scire fassus est Augustinus[1], ita, si quid inciderit difficilius quam explicari possit, quisque eam sumet cautionem temperationemque eiusdem Doctoris: "Melius est vel premi incognitis sed utilibus signis, quam inutiliter ea interpretando, a iugo servitutis eductam cervicem laqueis erroris inserere".[2]—Consilia et iussa Nostra si probe verecundeque erunt secuti qui subsidiaria haec studia profitentur, si et scribendo et docendo studiorum fructus dirigant ad hostes veritatis redarguendos, ad fidei damna in iuventute praecavenda, tum demum laetari poterunt digna se opera sacris Litteris inservire, eamque rei catholicae opem afferre, qualem de filiorum pietate et doctrinis iure sibi Ecclesia pollicetur.

34.—Haec sunt, Venerabiles Fratres, quae de studiis Scripturae sacrae pro opportunitate monenda et praecipienda, aspirante Deo, censuimus. Iam sit vestrum curare, ut qua par est religione custodiantur et observentur: sic ut debita Deo gratia, de communicatis humano generi eloquiis sapientiae suae, testatius eniteat, optataeque utilitates redundent, maxime ad sacrae iuventutis institutionem, quae tanta est cura Nostra et spes Ecclesiae. Auctoritate nimirum et hortatione date alacres operam, ut in Seminariis, atque in Academiis quae parent ditioni vestrae, haec studia iusto in honore consistant vigeantque. Integre feliciterque vigeant moderatrice Ecclesia, secundum saluberrima documenta et exempla Ss. Patrum laudatamque maiorum consuetudinem: atque talia ex temporum cursu incrementa accipiant quae vere sint in praesi-

[1] Ad Ianuar. *Ep.* LV, 21.

[2] *De doctr. chr.* III, 9, 18.

dium et gloriam catholicae veritatis, natae divinitus ad perennem populorum salutem.

35.—Omnes denique alumnos et administros Ecclesiae paterna caritate admonemus, ut ad sacras Litteras adeant summo semper affectu reverentiae et pietatis: nequaquam enim ipsarum intelligentia salutariter ut opus est patere potest, nisi remota scientiae *terrenae* arrogantia, studioque sancte excitato eius *quae desursum est* sapientiae. Cuius in disciplinam semel admissa mens, atque inde illustrata et roborata, mire valebit ut etiam humanae scientiae quae sunt fraudes dignoscat et vitet, qui sunt solidi fructus percipiat et ad aeterna referat: inde potissime exardescens animus, ad emolumenta virtutis et divini amoris spiritu vehementiore contendet: *Beati qui scrutantur testimonia eius, in toto corde exquirunt eum*[1].

Iam divini auxilii spe freti et pastorali studio vestro confisi, Apostolicam benedictionem, caelestium munerum auspicem Nostraeque singularis benevolentiae testem, vobis omnibus, universoque Clero et populo singulis concredito, peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XVIII novembris anno MDCCCXCIII, Pontificatus Nostri sextodecimo. Leo P.P. XIII.[2]

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[1] Ps. XVIII, 2.

[2] An English translation of this important document may be found in Seisenberger's *Practical Handbook for the Study of the Bible*, New York, 1911, pp. 159-179.

III

THE ENCYCLICAL "SPIRITUS PARACLITUS" OF BENEDICT XV (Sept. 15, 1920)

VENERABILES FRATRES
SALUTEM ET APOSTOLICAM BENEDICTIONEM

Spiritus Paraclitus, cum genus humanum, ut arcanis divinitatis imbueret, sacris Litteris locupletasset, sanctissimos doctissimosque viros, labentibus saeculis, non paucos providentissime excitavit, qui non modo caelestem illum thesaurum iacere sine fructu[1] non sinerent, sed suis et studiis et laboribus *consolationem* inde *Scripturarem* Christifidelibus uberrimam compararent. Hos inter, principem sane, communi omnium consensu, locum obtinet Sanctus Hieronymus, quem Doctorem Maximum sacris Scripturis explanandis divinitus sibi datum catholica agnoscit et veneratur Ecclesia. Iamvero, cum ab eius obitu plenum proxime quintum et decimum saeculum commemoraturi simus, nolumus, Venerabiles Fratres, singularem opportunitatem praetermittere, quin de Hieronymi in scientia Scripturarum laudibus ac promeritis vos data opera alloquamur. Conscientiâ enim apostolici muneris impellimur, ut, ad nobilissimam hanc disciplinam provehendam, insigne tanti viri exemplum ad imitandum proponamus, et quae fel. rec. decessores Nostri Leo XIII et Pius X monita et praescripta hoc in genere utilissima ediderunt, eadem, apostolica Nostra auctoritate, confirmemus et ad haec Ecclesiae tempora pressius aptemus. Etenim Hieronymus, "vir maxime catholicus et sacrae legis peritissimus"[2] atque "catholicorum magister"[3] itemque

[1] Conc. Trid. s. V., decr. de reform. c. 1.

[2] Sulp. Sev., Dial. 1, 7. [3] Cass., De inc. 7, 26.

"morum exemplar mundique magister",[1] cum catholicam de sacris Libris doctrinam mirifice illustrarit acriterque defenderit, documenta sane plurima, eaque gravissima, Nobis affert, quae quidem usurpando, filios Ecclesiae universos, clericos potissimum, ad Scripturae divinae reverentiam, cum pia lectione assiduaque commentatione coniunctam, hortemur.

De Vita Si. Hieronymi

Nostis, Venerabiles Fratres, Hieronymum Stridone natum, in oppido "Dalmatiae quondam Pannoniaeque confinio",[2] et ab ipsis incunabulis catholico lacte nutritum[3], postquam Christi vestem in hac alma Urbe de sacro fonte suscepit[4], quoad longissime vixit, quicquid habuit virium, id in sacris Bibliis perscrutandis, exponendis vindicandisque adhibuisse. Is latinis graecisque litteris Romae eruditus, vixdum e rhetorum schola egressus erat cum, adhuc adulescens, Abdiam prophetam interpretari conatus est: qua ex "puerilis ingenii" exercitatione[5] ita in eo crevit Scripturarum amor, ut, veluti invento thesauro secundum evangelicam imaginem, "omnia istius mundi emolumenta"[6] pro eo contemnenda sibi esse duxerit. Quamobrem, nulla deterritus asperitate consilii, cum domum, parentes, sororem, propinquos dereliquit, tum a consuetudine lautioris cibi recessit, et in sacras Orientis regiones transmigravit, ut divitias Christi et Salvatoris scientiam in lectione et studio Bibliorum sibi pararet ampliores.[7] Qua in re quantum desudaverit, haud semel ipse describit: "Miro discendi ferebar ardore, nec iuxta quo-

[1] S. Prosper, Carmen de ingratis v. 57.
[2] De viris ill. 135. [3] Ep. 82, 2, 2. [4] Ib. 15, 1, 1; 16, 2, 1.
[5] In Abd., Praef. [6] In Mt. 13, 44. [7] Ep. 22, 30, 1.

rumdam praesumptionem ipse me docui. Apollinarium Laodicenum audivi Antiochiae frequenter et colui, et cum me in sanctis Scripturis erudiret, nunquam illius contentiosum super sensu dogma suscepi."[1] Inde in regionem Chalcidis desertam Syriae orientalis regressus, ut verbi divini sensum perfectius assequeretur, simulque ut aetatis aestum studiorum assiduitate coerceret, cuidam fratri, qui ex Hebraeis crediderat, in disciplinam se tradidit, ut hebraicum et chaldaicum quoque sermonem edisceret. "Quid ibi laboris insumpserim, quid sustinuerim difficultatis, quoties desperaverim quotiesque cessaverim et contentione discendi rursus inceperim, testis est conscientia tam mea, qui passis sum, quam eorum qui mecum duxerunt vitam. Et gratias ago Domino, quod de amaro semine litterarum dulces fructus capio."[2] Cum autem ab haereticorum turbis ne in ea quidem solitudine quiescere sibi liceret, Constantinopolim se contulit, ubi Sanctum Gregorium Theologum illius Sedis Antistitem, qui summa doctrinae laude ac gloria floreret, ad sacrarum Litterarum interpretationem, fere triennium, ducem ac magistrum adhibuit; quo tempore Origenis in prophetas Homilias et Eusebii Chronicon latine reddidit, et Isaiae de Seraphim visionem edisseruit. Roman autem ob rei christianae necessitates cum revertisset, a Damaso Pontifice familiariter exceptus, et in gerendis Ecclesiae negotiis est adhibitus[3]. Quibus etsi summopere distinebatur, nullo tamen pacto cum divinos pervolutare Libros[4] codicesque exscribere et inter se comparare[5], tum quaestiones sibi propositas dirimere et discipulos ex utroque sexu ad Bibliorum

[1] Ep. 84, 3, 1. [2] Ib. 125, 12.
[3] Ib. 123, 9 al. 10; 127, 7, 1. [4] Ib. 127, 7, 1 sq.
[5] Ib. 36, 1; 32, 1.

cognitionem informare desiit[1]; laboriosissimam vero provinciam sibi a Pontifice mandatam latinae Novi Testamenti versionis emendandae, tam acri subtilique iudicio est exsecutus, ut recentiores ipsi huius disciplinae existimatores Hieronymianum opus cotidie magis admirentur plurisque faciant. Sed, quoniam ad sancta Palaestinae loca omni cogitatione desiderioque ferebatur, Damaso vita functo, Hieronymus Bethlehem concessit, ubi, coenobio apud Christi cunabula condito, totum Deo se devovit et, quantum ab orando superesset temporis, id omne in Bibliis ediscendis docendisque insumpsit. Nam, ut iterum de se ipse testatur, "iam canis spargebatur caput, et magistrum potius quam discipulum decebat; perrexi tamen Alexandriam, audivi Didymum. In multis ei gratias ago. Quod nescivi, didici; quod sciebam, illo diversum docente non perdidi. Putabant me homines finem fecisse discendi; rursum Ierosolymae et Bethlehem quo labore, quo pretio Baraninam nocturnum habui praeceptorem! Timebat enim Iudaeos et mihi alterum exhibebat Nicodemum"[2]. Neque vero in horum aliorumque doctorum institutione praeceptisque acquievit, sed praeterea subsidia omne genus adhibuit ad proficiendum utilia; praeterquam enim quod inde ab initio codices commentariosque Bibliorum optimos sibi comparaverat, libros quoque synagogarum et volumina bibliothecae Caesareensis ab Origene et Eusebio collectae evolvit, ut, comparatione eorum codicum cum suis instituta, germanam textus biblici formam verumque sensum erueret. Quem ut plenius assequeretur, Palaestinam, qua late patet, peragravit, cum id sibi haberet persuasissimum quod ad Domnionem et

[1] Ib. 45, 2; 126, 3; 127, 7. [2] Ep. 84, 3, 1 sq.

Rogatianum scribebat: "Sanctam Scripturam lucidius intuebitur, qui Iudaeam oculis contemplatus est et antiquarum urbium memorias locorumque vel eadem vocabula vel mutata cognoverit. Unde et nobis curae fuit, cum eruditissimis Hebraeorum hunc laborem subire, ut circumiremus provinciam quam universae Christi ecclesiae sonant."[1] Hieronymus igitur suavissimo illo pabulo animum continenter pascere, Pauli Epistulas explanare, Veteris Testamenti latinos codices e graecorum lectione emendare librosque fere omnes ex hebraica verittate denuo in latinum sermonem convertere, sacras Litteras coeuntibus fratribus cotidie edisserere, ad epistulas rescribere quae undique quaestiones de Scriptura dirimendas afferrent, unitatis ac doctrinae catholicae oppugnatores acriter refellere; neque—tantum apud eum potuit Bibliorum amor—a scribendo vel dictando ante desistere, quam manus obriguerint et vox morte intercepta sit. Ita, nullis parcens nec laboribus nec vigiliis nec sumptibus, ad summam usque senectutem, in lege Domini noctu diuque apud Praesepe meditanda perseveravit, maioribus e solitudine illa effusis in catholicum nomen, per vitae exempla et scripta, utilitatibus, quam si Romae, in capite orbis terrarum, aevum exegisset.

DE INSPIRATIONE SACRAE SCRIPTURAE.

1.—De Doctrina Inspirationis.

Vita rebusque gestis Hieronymi vix delibatis, iam, Venerabiles Fratres, ad considerandam eius doctrinam de divina dignitate atque absoluta Scripturarum veritate veniamus. Qua in re nullam profecto in scriptis Doctoris

[1] Ad Domnionem et Rogatianum in 1 Paral., Praef.

Maximi paginam reperias, unde non liqueat, eum cum universa catholica Ecclesia firmiter constanterque tenuisse, Libros sacros, Spiritu Sancto inspirante conscriptos, Deum habere auctorem, atque ut tales ipsi Ecclesiae traditos esse[1]. Asseverat nimirum codicis sacri libros Spiritu Sancto inspirante vel suggerente vel insinuante vel etiam dictante compositos esse, immo ab Ipso conscriptos et editos; sed nihil praeterea dubitat, quin singuli eorum auctores, pro sua quisque natura atque ingenio, operam afflanti Deo libere navarint. Etenim non modo id universe affirmat quod omnibus sacris scriptoribus commune est, ipsos in scribendo Dei Spiritum secutos, ut omnis sensus omniumque sententiarum Scripturae Deus causa princeps habendus sit; sed etiam quod uniuscuiusque proprium est, accurate dispicit. Nam singillatim, in rerum compositione, in lingua, in ipso genere ac forma loquendi ita eos suis quemque facultatibus ac viribus usos esse ostendit, ut propriam uniuscuiusque indolem et veluti singulares notas ac lineamenta, praesertim prophetarum et apostoli Pauli, inde colligat ac describat. Quam quidem Dei cum homine communitatem laboris ad unum idemque opus conficiendum, Hieronymus comparatione illustrat artificis, qui in aliqua re factitanda organo seu instrumento utitur; quicquid enim scriptores sacri loquuntur, "Domini sunt verba, et non sua, et quod per os ipsorum dicit, quasi per organum Dominus est locutus"[2]. Quod si etiam inquirimus, qua ratione haec Dei, uti causae principis, virtus atque actio in hagiographum sit intellegendam cernere licet, inter Hieronymi verba et communem de inspiratione catholicam doctrinam nihil

[1] Conc. Vat. s. III., const. de fide cath. cap. 2.

[2] Tract. de Ps. 88.

omnino interesse, cum ipse teneat, *Deum, gratia conlata, scriptoris menti lumen praeferre ad verum quod attinet, "ex persona Dei" hominibus proponendum; voluntatem praeterea movere atque ad scribendum impellere ipsi denique peculiariter continenterque adesse donec librum perficiat.* Quo potissimium ex capite sanctissimus vir summam Scripturarum praestantiam ad dignitatem infert, quarum scientiam thesauro pretioso[1] et nobili margaritae[2] aequiparat, in iisque asserit divitias Christi[3] et "argentum quo domus Dei ornatur"[4] inveniri.

Praecellentissimam vero earum auctoritatem sic verbis et exemplo commendabat, ut, quaecumque oriebatur controversia, ad Biblia veluti ad confertissimum armamentarium confugeret, et testimoniis inde eductis, tamquam firmissimis argumentis, quibus refragari minime liceret, ad coarguendos adversariorum errores uteretur. Ita Helvidio perpetuam Deiparae virginitatem neganti, aperte ac simpliciter: "Ut haec quae scripta sunt, non negamus, ita ea quae non sunt scripta, renuimus. Natum Deum esse de Virgine credimus, quia legimus. Mariam nupsisse post partum, non credimus, quia non legimus."[5] Iisdem vero armis contra Iovinianum pro doctrina catholica de statu virginali, de perseverantia, de abstinentia deque bonorum operum merito se spondet acerrime propugnaturum: "Adversus singulas propositiones eius, Scripturarum vel maxime nitar testimoniis, ne querulus garriat, se eloquentia magis quam veritate superatum."[6] Atque in libris suis contra eundem haereticum defendendis

[1] In Mt 13, 44; tract. de Ps. 77. [2] In Mt 13, 45 sqq.
[3] Quaest. in Gen., Praef.
[4] In Agg. 2, 1 sqq.; cf. in Gal. 2, 10 etc.
[5] Adv. Helv. 19. [6] Adv. Iovin. 1, 4.

"quasi vero," scribit, "rogandus fuerit ut mihi cederet, et non invitus et repugnans in veritatis vincula ducendus"[1] De universa autem Scriptura, in Ieremiae commentario, quem morte prohibitus est absolvere: "Nec parentum nec maiorum error sequendus est, sed auctoritas Scripturarum et Dei docentis imperium."[2] Et viam rationemque adversus hostes dimicandi sic Fabiolam docet: "Cum divinis Scripturis fueris eruditus et leges earum ac testimonia vincula scieris veritatis, contendes cum adversariis, ligabis eos et vinctos duces in captivitatem et de hostibus quondam atque captivis liberos Dei facies."[3]

Porro cum divina sacrorum Librorum inspiratione summaque eorundem auctoritate docet Hieronymus immunitatem et omni ab errore et fallacia vacuitatem necessario cohaerere: quod, uti a Patrivus traditum communiterque receptum, in celeberrimis Occidentis Orientisque scholis didicerat. Et sane, cum, post inceptam, Damasi Pontificis mandato, Novi Testamenti recognitionem, quidam "homunculi" ipsum studiose obiurgarent quod "adversus auctoritatem veterum et totius mundi opinionem aliqua in Evangeliis emendare" tentasset, paucis respondit, non adeo se hebetis fuisse cordis et tam crassae rusticitatis, ut aliquid de Dominicis verbis aut corrigendum putasset aut non divinitus inspiratum.[4] Primam vero Ezechielis visionem de quattuor Evangeliis exponens "totum autem corpus," animadvertit, "et dorsa plena oculis adprobabit, qui viderit nihil esse in Evangeliis quod non luceat et splendore suo mundum illuminet: ut etiam quae parva putantur et vilia, Spiritus Santi fulgeant

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[1] Ep. 49, al. 48, 14, 1.
[2] In Ier. 9, 12 sqq.
[3] Ep. 78, 30, al. 28, mansio.
[4] Ep. 27, 1, 1 sq.

maiestate"[1]. Iam quae de Evangeliis inibi affirmat, eadem de omnibus aliis "Dominicis verbis" in singulis commentariis profitetur, ut catholicae interpretationis legem ac fundamentum; et hac ipsa veritatis nota germanus propheta, Hieronymo auctore, a falso internoscitur[2]. Nam "Domini verba sunt vera, et eius dixisse, fecisse est"[3]. Itaque "Scriptura mentiri non potest"[4], et nefas est dicere Scripturam mentiri[5], immo solum errorem nominis in eius verbis admittere[6]. Addit praeterea Sanctus Doctor, se "aliter habere Apostolos, aliter reliquos tractatores" idest profanos: "illos semper vera dicere, istos in quibusdam, ut homines, aberrare"[7]; et licet multa in Scripturis dicantur, quae videntur incredibilia, tamen vera esse[8]; in hoc "verbo veritatis" nullas res sententiasque inter se pugnantes inveniri posse, "nihil dissonum, nihil diversum"[9]; quare "cum videatur Scriptura inter se esse contraria, utrumque verum" esse, "cum diversum sit"[10]. Cui cum fortiter principio adhaeresceret, si qua in sacris libris inter se discrepare viderentur, eo curas omnes cogitationesque Hieronymus convertere, ut quaestionem enodaret; quodsi rem nondum apte diremptam putaret, de eadem, data occasione, iterato libenterque inquirere, haud ita felici interdum exitu. Scriptores tamen sacros nunquam de fallacia arguit vel levissima—"hoc quippe impiorum est, Celsi, Porphyrii, Iuliani"[11].—In quoquidem cum Augustino plane consentit, qui, ad ipsum Hierony-

[1] In Ez. 1, 15 sqq.
[2] In Mich. 2, 11 sq.; 3, 5, sqq.
[3] Ib. 4, 1 sqq.
[4] In Ier. 31, 35 sqq.
[5] In Nah. 1, 9.
[6] Ep. 57, 7, 4.
[7] Ib. 82, 7, 2.
[8] Ib. 72, 2, 2.
[9] Ep. 18, 7, 4; cf. ib. 46, 6, 2.
[10] Ib. 36, 11, 2.
[11] Ib. 57, 9, 1.

mum scribens, se solis libris sacris hunc timorem honoremque ait deferre, ut nullum eorum auctorem scribendo errasse aliquid, firmissime credat, ideoque, si quid in eis offendat litteris, quod videatur contrarium veritati, non id opinari, sed vel mendosum esse codicem vel interpretem errasse vel seipsum minime intellexisse; quibus haec subiicit: "Nec te, mi frater, sentire aliud existimo: prorsus, inquam, non te arbitror sic legi tuos libros velle tamquam Prophetarum et Apostolorum, de quorum scriptis quod omni errore careant, dubitare nefarium est."[1] Hac igitur Hieronymi doctrina egregie confirmantur atque illustrantur ea quibus fel. rec. decessor Noster Leo XIII antiquam et constantem Ecclesiae fidem sollemniter declaravit de absoluta Scripturarum a quibusvis erroribus immunitate: "Tantum abest ut divinae inspirationi error ullus subesse possit, ut ea per se ipsa non modo errorem excludat omnem, sed tam necessario excludat et respuat, quam necessarium est, Deum, summam veritatem nullius omnino erroris auctorem esse." Atque allatis definitionibus *Conciliorum Florentini et Tridentini in synodo Vaticana confirmatis*, haec praeterea habet: "*Quare nihil admodum refert, Spiritum Sanctum assumpsisse* homines tamquam instrumenta ad scribendum, quasi non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse iuberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent: secus non ipse esset auctor sacrae Scripturae universae."[2]

[1] S. Aug. ad S. Hieron., inter epist. S. Hier. 116, 3.

[2] Litt. Encycl. "Providentissimus Deus."

2.—De Erroribus Recentioribus.

Quae decessoris Nostri verba quanquam nullum relinquunt ambigendi vel tergiversandi locum, dolendum tamen est, Venerabiles Fratres, non modo ex iis qui foris sunt, sed etiam e catholicae Ecclesiae filiis, immo vero, quod animum Nostrum vehementius excruciat, ex ipsis clericis sacrarumque disciplinarum magistris non defuisse qui, iudicio suo superbe subnixi, Ecclesiae magisterium in hoc capite vel aperte reiecerint vel occulte oppugnarint. Equidem illorum comprobamus consilium, qui ut semet ipsos aliosque ex difficultatibus sacri codicis expediant, ad eas diluendas, omnibus studiorum et artis criticae freti subsidiis, novas vias atque rationes inquirunt; at misere a proposito aberrabunt, si decessoris Nostri praescripta neglexerint et certos fines terminosque a Patribus constitutos praeterierint.

a) Quibus sane praeceptis et finibus nequaquam recentiorum illorum continetur opinio, qui, inducto inter elementum Scripturae *primarium seu religiosum et secundarium seu profanum discrimine, inspirationem quidem ipsam ad omnes sententias, immo etiam ad singula Bibliorum verba pertinere volunt, sed eius effectus, atque in primis erroris immunitatem absolutamque veritatem, ad elementum primarium seu religiosum contrahunt et coangustant.* Eorum enim sententia est, id unum, quod ad religionem spectet, a Deo in Scripturis intendi ac doceri; reliqua vero, quae ad profanas disciplinas pertineant et doctrinae revelatae, quasi *quaedam externa divinae veritatis, vestis*, inserviant, permitti tantummodo et scriptoris imbecillitati relinqui. Nihil igitur mirum, si in rebus physicis et historicis aliisque similibus satis multa in

Bibliis occurrant quae cum huius aetatis bonarum artium progressionibus componi omnino non possint. Haec opinionum commenta, sunt qui nihil repugnare contendant decessoris Nostri praescriptionibus, cum is hagiographum in naturalibus rebus secundum externam speciem, utique fallacem, loqui declaraverit. *Id vero quam temere, quam falso affirmetur, ex ipsis Pontificis verbis manifesto apparet.* Neque enim ab externa rerum specie, cuius rationem esse habendam, Leo XIII, praeeuntibus Augustino et Thoma Aquinate, sapientissime edixit, ulla falsi labes divinis Litteris aspergitur, quandoquidem sensus in iis rebus proxime cognoscendis, quarum sit propria ipsorum cognitio, minime decipi, dogma est sanae philosophiae. Praeterea decessor Noster, quovis inter elementum primarium et secundarium, uti vocant, remoto discrimine omnique ambiguitate sublata, luculenter ostendit, longissime a vero abesse illorum opinionem, qui arbitrantur "de veritate sententiarum cum agitur, non adeo exquirendum quaenam dixerit Deus, ut non magis perpendatur quam ob causam ea dixerit"; idemque docet divinum afflatum ad omnes Bibliorum partes, sine ullo delectu ac discrimine, proferri, nullumque in textum inspiratum errorem incidere posse: "At nefas omnino fuerit, aut inspirationem ad aliquas tantum Sacrae Scripturae partes coangustare, aut concedere sacrum ipsum errasse auctorem."

b) Neque minus ab Ecclesiae doctrina Hieronymi testimonio ceterorumque Patrum comprobata, *ii dissentiunt, qui partes Scripturarum historicas non factorum absoluta inniti veritate arbitrantur, sed tantummodo relativa, quam vocant, et concordi vulgi opinione:* idque non verentur ex ipsis Leonis Pontificis verbis inferre, *propterea quod*

principia de rebus naturalibus statuta ad disciplinas historicas transferri posse dixerit. Itaque contendunt, hagiographos, uti in physicis secundum ea quae apparerent locuti sint, ita eventa ignaros rettulisse prouti haec e communi vulgi sententia vel falsis aliorum testimoniis constare viderentur, neque fontes scientiae suae indicasse, neque aliorum enarrationes fecisse suas. *Rem in decessorem Nostrum plane iniuriosam et falsam plenamque erroris cur multis refellamus?* Quae est enim rerum naturalium cum historia similitudo, quando physica in iis versantur quae "sensibiliter apparent" ideoque cum phaenomenis concordare debent, cum, contra, lex historiae praecipua haec sit, scripta cum rebus gestis, uti gestae reapse sunt, congruere oportere? Recepta semel istorum opinione, quo pacto incolumis consistat veritas illa, ab omni falso immunis, narrationis sacrae, quam decessor Noster in toto Litterarum suarum contextu retinendam esse declarat? Quodsi affirmat, ad historiam cognatasque disciplinas eadem principia transferri utiliter posse quae in physicis locum habent, id quidem non universe statuit, sed auctor tantummodo est ut haud dissimili ratione utamur ad refellendas adversariorum fallacias et ad historicam Sacrae Scripturae fidem ab eorum impugnationibus tuendam.

Atque utinam novarum rerum fautores hic sisterent; siquidem eo procedunt ut Doctorem Stridonensem ad sententiam suam defendendam invocent, utpote qui historiae fidem et ordinem in Bibliis servari "non iuxta id quod erat, sed iuxta id quod illo tempore putabatur" et hanc quidem propriam esse historiae legem asseveraverit[1].

[1] In Ier. 23, 15 sqq.; In Mt. 14, 8; Adv. Helv. 4.

In quo mirum quantum ad sua commenta detorquent verba Hieronymi. Nam quis est qui non videat, hoc Hieronymum dicere, hagiographum non in rebus gestis enarrandis, veritatis ignarum, ad falsam se vulgi opinionem accommodare, sed in nomine personis et rebus imponendo communem sequi loquendi modum? Ut cum Sanctum Iosephum patrem Iesu appellat, de quo quidem patris nomine quid sentiat, ipse in toto narrationis cursu haud obscure significat. Atque haec ad Hieronymi mentem "vera historiae lex" est, ut scriptor, cum de eiusmodi appellationibus agitur, remoto omni erroris periculo, usitatam loquendi rationem teneat, propterea quia penes usum est arbitrium et norma loquendi. Quid, quod res quas Biblia gestas enarrant, hic noster non secus ac doctrinas fide ad salutem necessaria credendas proponit? Et sane in commentario Epistulae ad Philemonem haec habet: "Quod autem dico, tale est: Credit quispiam in Conditorem Deum: non potest credere nisi prius crediderit de sanctis eius vera esse quae scripta sunt." Exemplis deinceps quam plurimis ex Veteris Testamenti codice allatis, sic concludit: "Haec et cetera quae de sanctis scripta sunt, nisi quis universa crediderit, in Deum sanctorum credere non valebit."[1] Hieronymus igitur idem omnino profitetur, quod Augustinus, communem totius antiquitatis christianae sensum complexus, scribebat: "Quidquid de Henoch et de Elia et de Moyse Scriptura sancta, certis et magnis fidei suae documentis in summo culmine auctoritatis locata, testatur, hoc credimus . . . Non ergo ideo credimus natum ex Virgine Maria, quod aliter in vera carne existere et hominibus apparere non

[1] In Phm 4.

posset (uti voluit Faustus), sed quia sic scriptum est in ea. Scriptura cui nisi crediderimus, nec christiani nec salvi esse poterimus."[1]—Neque aliis Scriptura sancta obtrectatoribus caret; eos intellegimus, qui rectis quidem, si intra certos quosdam fines contineantur, principiis sic abutuntur, ut fundamenta veritatis Bibliorum labefactent et doctrinam catholicam communiter a Patribus traditam subruant. In quos Hieronymus, si adhuc viveret, utique acerrima illa sermonis sui tela coniiceret, quod, sensu et iudicio Ecclesiae posthabito, nimis facile ad citationes quas vocant implicitas vel ad narrationes specie tenus historicas confugiunt; aut genera quaedem litterarum in libris sacris inveniri contendunt, quibuscum integra ac perfecta verbi divini veritas componi nequeat; aut de Bibliorum origine ita opinantur, ut eorundem labet vel prorsus pereat auctoritas. Iam quid de iis sentiendum, qui, in ipsis Evangeliis exponendis, fidem illis debitam humanam minuunt, divinam evertunt? Quae enim Dominus Noster Iesus Christus dixit, quae egit, non ea censent ad nos integra atque immutata pervenisse, iis testibus, qui quae ipse vidissent atque audivissent, religiose perscripserint; sed—praesertim ad quartum Evangelium quod attinet—partim ex Evangelistis prodiisse, si multa ipsimet excogitarint atque addiderint, partim e narratione fidelium alterius aetatis esse congesta; ob eamque causam aquas e duobus fontibus manantes uno eodemque alveo sic hodie contineri, ut nullâ iam certâ notâ distingui inter se possint. Haud ita Hieronymus, Augustinus et ceteri Ecclesiae Doctores historicam Evangeliorum fidem intellexerunt, de qua "qui vidit,

[1] S. Aug., Contra Faustum 26, 3 sq. 6 sq.

testimonium perhibuit, et verum est testimonium eius. Et ille scit, quia vera dicit, ut et vos credatis"[1]. Ac Hieronymus quidem, postquam haereticos, qui apocrypha evangelia confecerant, in eo reprehendit quod "conati sunt magis ordinare narrationem quam historiae texere veritatem"[2], de Scripturis canonicis, contra, scribit: "nulli dubium sit, facta esse quae scripta sunt"[3], iterum iterumque cum Augustino consentiens, qui de Evangeliis praeclare: "vera haec," inquit, "et de illo fideliter veraciterque conscripta sunt, ut quisquis Evangelio eius crediderit, veritate instruatur non mendaciis illudatur".[4]

DE STUDIO ET USU SACRAE SCRIPTURAE.

Iam videtis, Venerabiles Fratres, quanto opere sit vobis adnitendum, ut quam Patres diligentissime defugerint insanam opinandi libertatem, eamdem Ecclesiae filii non minus diligenter devitent. Quod quidem eo facilius assequemini, si et clerics et laicis, quos Spiritus Sanctus vobis credidit regendos, persuaseritis, Hieronymum ceterosque Ecclesiae Patres hanc de sacris Libris doctrinam nusquam alibi nisi in schola ipsius divini Magistri Iesu Christi didicisse. Num quid aliud legimus de Scriptura sensisse Dominum? Cuius ex verbis "scriptum est" et "oportet impleri Scripturam" iam argumentum omni exceptione maius exsistit, quod omnibus controversiis finem imponat. Sed, ut in re paulisper commoremur, cuiusnam scientiam aut memoriam fugiat, Dominum Iesum in sermonibus quos ad populum habuit, cum in

[1] Io 19, 35. [2] In Mt, Prol.
[3] Ep. 78, 1, 1; cf. In Mc 1, 13—31.
[4] S. Aug., Contra Faustum 26, 8.

monte prope lacum Genesareth, tum in synagoga Nazareth et in civitate sua Capharnaum, capita doctrinae et argumenta ad eam probandam ex codice sacro assumpsisse? Nonne ad disceptandum cum pharisaeis et sadducaeis invicta arma indidem cepit? Sive enim doceat, sive disputet, ex qualibet Scripturae parte sententias affert exempla, et uti talia affert, quibus sit necessario credendum; quo in genere ad Ionam et Ninivitas, ad reginam Saba et Salomonem, ad Eliam et Elisaeum, ad David, ad Noe, ad Lot et Sodomitas et ipsam uxorem Lot, sine ullo discrimine, provocat[1]. Veritatem autem sacrorum Librorum sic testatur, ut sollemniter edicat: "Iota unum aut unus apex non praeteribit a lege donec omnia fiant"[2], et: "Non potest solvi Scriptura"[3]: quamobrem "qui solverit unum de mandatis istis minimis et docuerit sic homines, minimus vocabitur in regno caelorum"[4]. Quam ut doctrinam Apostoli, quos brevi in terris erat relicturus, plene imbiberent, ante quam ad Patrem in caelum adscendit, "aperuit illis sensum, ut intellegerent Scripturas, et dixit eis: Quoniam sic scriptum est et sic oportebat Christum pati et resurgere a mortuis tertia die"[5] Doctrina igitur Hieronymi de praestantia et veritate Scripturae, ut uno verbo dicamus, doctrina Christi est. Quare omnes Ecclesiae filios, eosque praecipue, qui sacrorum alumnos ad hanc excolunt disciplinam, vehementer hortamur, ut Stridonensis Doctoris vestigia constanti animo persequantur: ex quo, sine dubio, futurum est, ut hunc Scripturarum thesaurum, quanti ille habuit, tanti ipsimet faciant, et ex eius possessione suavissimos capiant beatitatis fructus.

[1] Cf. Mt 12, 3 39—42; Lc 17, 26—29 32 sqq. [2] Mt 5, 18.
[3] Io 10, 35. [4] Mt 5, 19. [5] Lc 24, 45 sq.

Etenim quod Doctore Maximo utamur duce ac magistro, id utilitates non modo quas supra memoravimus, sed alias etiam nec paucas nec mediocres habet, quas, Venerabiles Fratres, placet vobiscum paucis recolere. Quod quidem ut aggrediamur, ille in primis arte oculos mentis Nostrae observatur ardentissimus Bibliorum amor, quem omni vitae suae exemplo et verbis Spiritu Dei plenis Hieronymus demonstravit atque in fidelium animis cotidie magis excitare studuit. "Ama Scripturas sanctas", ita in virgine Demetriade hortari omnes videtur, "et amabit te sapientia: dilige eam et servabit te; honora illam et amplexabitur te. Haec monilia in pectore et in auribus tuis haereant."[1] Continua sane Scripturae lectio atque accuratissima singulorum librorum et vel sententiarum vocumque pervestigatio id effecit, ut tantum sacri codicis usum haberet, quantum nullus alius scriptor ecclesiasticae antiquitatis. Cui Bibliorum scientiae cum subtilitate iudicii coniunctae tribuendum est, quod versio Vulgata a Doctore nostro confecta, omnium integrorum iudicum consensu, reliquis longe praestat antiquis versionibus, cum accuratius atque elegantius archetypon reddere videatur. Vulgatam vero ipsam, quam "longo tot saeculorum usu in ipsa Ecclesia probatam" Concilium Tridentinum uti authenticam habendam et in docendo et orando usurpandam esse constituit, praegestimus animo, si quidem benignissimus Deus huius lucis Nobis usuram protulerit, ad codicum fidem, emendatam restitutamque videre: quo ex arduo laboriosoque opere, a fel. rec. decessore Nostro Pio X sodalibus Benedictinis providenter commisso, minime dubitamus quin nova ad Scripturarum intelle-

[1] Ep. 130, 20.

gentiam praesidia accedant. Quarum amor e Hieronymi praesertim epistulis adeo eminet, ut eae velut ipsis divinis verbis contextae videantur; et, quemadmodum Bernardo nihil ea sapiebant unde dulcissimum Iesu nomen abesset, sic noster nullis iam litteris delectabatur quae luminibus carerent Scripturarum. Quare ad sanctum Paulinum, virum senatoria olim et consulari dignitate conspicuum, eumque non multo ante ad Christi fidem conversum, haec candide scribebat: "Si haberes hoc fundamentum (id est scientiam Scripturarum), immo, quasi extrema manus in tuo opere duceretur, nihil pulchrius, nihil doctius nihilque latinius tuis haberemus voluminibus. . . . Huic prudentiae et eloquentiae si accederet vel studium vel intellegentia Scripturarum viderem te brevi arcem tenere nostrorum"[1].

Sed qua via ac ratione magnus hic thesaurus, a Patre caelesti in solacium peregrinantium filiorum conlatus, sit cum laeta boni exitus spe quaerendus, Hieronymus suo ipse exemplo indicat. Atque in primis monet, praeparationem diligentem affectamque bene voluntatem ad eiusmodi studia afferamus. Ipse enim, postquam baptismo ablutus est, omnia ut removeret externa impedimenta, quae a sancto eum proposito remorari poterant, hominem illum imitatus, qui, thesauro invento, "prae gaudio illius vadit et vendit universa quae habet et emit agrum illum"[2], fluxas inanesque huius mundi delicias missas facere, solitudinem percupere, et severum vitae institutum eo studiosius amplecti, quo magis in vitiorum illecebris antea salutem periclitari perspexerat. At certe, iis sublatis impedimentis, reliquum erat, ut animum

[1] Ep. 58, 9, 2; 11, 2. [2] Mt 13, 44.

quoque ad Iesu Christi scientiam compararet, Eumque indueret qui "mitis" est "et humilis corde"; siquidem in se id expertus erat, quod Augustinus sibi sacrarum Litterarum studia ineunti contigisse testatus est. Qui postquam se in scripta Ciceronis aliorumque adulescens immerserat, cum animum ad Scripturam sanctam intenderet, "visa est mihi", ait, "indigna quam Tullianae dignitati compararem. Tumor enim meus refugiebat modum eius, et acies mea non penetrabat interiora eius. Verumtamen illa erat quae cresceret cum parvulis: sed ego dedignabar esse parvulus, et turgidus fastu mihi grandis videbar"[1]. Haud aliter Hieronymus, etsi in solitudinem secesserat, profanis litteris adeo delectabatur, ut humilem Christum nondum in humilitate Scripturae cognosceret. "Itaque miser ego", inquit, "lecturus Tullium ieiunabam. Post noctium crebras vigilias, post lacrimas quas mihi praeteritorum recordatio peccatorum ex imis visceribus eruebat, Plautus sumebatur in manus. Si quando in memetipsum reversus, prophetas legere coepissem, sermo horrebat incultus, et quia lumen caecis oculis non videbam, non oculorum putabam culpam esse sed solis."[2] Sed brevi Crucis stultitiam sic adamavit, ut sit documento quantum humilis piusque animi habitus ad Bibliorum intellegentiam conferat. Itaque cum sibi ipse conscius esset "semper in exponendis Scripturis sanctis Spiritus Dei indigere nos adventu"[3] et non aliter Scripturam esse legendam et intellegendam "quam sensus Spiritus Sancti flagitat quo conscripta est"[4], sanctissimus vir Dei opem et Paracliti lumina, amicis quoque depreca-

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[1] S. Aug., Conf. 3, 5; cf. 8, 12.
[2] Ep. 22, 30, 2.
[3] In Mich 1, 10, 15.
[4] In Gal 5, 19 sqq.

toribus usus, suppliciter implorat; eumque legimus divino auxilio fratrumque precibus et explanationes librorum sacrorum, quas inchoaret, commendantem, et quas feliciter absolvisset, referentem acceptas. Praeterea, quemadmodum Dei gratiae, sic maiorum auctoritati se permittit, ut affirmare queat, se "quod didicerat, non a seipso, id est a praesumptionis pessimo praeceptore, sed ab illustribus Ecclesiae viris"[1] didicisse; fatetur enim, se "nunquam in divinis voluminibus propriis viribus credidisse"[2], et cum Theophilo, episcopo Alexandrino legem, ad quam vitam suam et studia sacra composuerat, hisce verbis communicat: "Sed tamen scito nobis esse nihil antiquius quam Christiani iura servare nec patrum transferre terminos semperque meminisse Romanam fidem apostolico ore laudatam."[3] Atque Ecclesiae, supremae per Romanos Pontifices magistrae, toto pectore obsequitur et paret; e regione igitur Syriae deserta, ubi haereticorum factionibus premebatur, ut controversiam Orientalium de Sanctissimae Trinitatis mysterio dirimendam Romanae Sedi subiiceret, ita scribit ad Damasum Pontificem: "Ideo mihi cathedram Petri et fidem apostolico ore laudatam censui consulendam, inde nunc meae animae postulans cibum unde olim Christi vestimenta suscepi. . . . Ego nullum primum nisi Christum sequens, Beatitudini Tuae id est cathedrae Petri communione consocior. Super illam petram aedificatam Ecclesiam scio. . . . Decernite, obsecro: si placet, non timebo tres hypostases dicere; si iubetis, condatur nova post Nicaenam fides, et

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[1] Ep. 108, 26, 2.
[2] Ad Domnionem et Rogatianum in 1 Paral. Praef.
[3] Ep. 63, 2.

similibus verbis cum Arianis confiteamur orthodoxi."[1] Tandem hanc fidei suae praeclaram confessionem in proxima epistula repetit; "Ego interim clamito: Si quis cathedrae Petri iungitur, meus est."[2] Quam quidem fidei regulam in Scripturarum studio continenter secutus, falsam quandam sacri codicis interpretationem hoc uno argumento refutat: "Sed haec non recipit Ecclesia Dei"[3], et librum apocryphum, quem Vigilantius haereticus ipsi opposuerat, paucis hisce reiicit: "Quem ego librum nunquam legi. Quid enim necesse est in manus sumere quod Ecclesia non recipit?"[4] Ergo cum in fidei integritate retinenda tam esset diligens, acerrime cum iis depugnabat qui ab Ecclesia descivissent, eosque adversarios veluti suos proprios habebat: "Breviter respondebo, nunquam me haereticis pepercisse et omni egisse studio, ut hostes Ecclesiae mei quoque hostes fierent"[5]; et ad Rufinum cum scriberet: "In uno tibi" ait "consentire non potero, ut parcam haereticis, ut me catholicum non probem."[6] Eorum tamen defectionem complorans, rogabat, vellent ad lugentem Matrem, unicam salutis causam, reverti[7], et pro iis "qui de Ecclesia egressi erant et dimittentes doctrinam Spiritus Santi suum sensum sequebantur", precabatur, ut toto animo ad Deum converterentur[8]. Quodsi unquam alias, Venerabiles Fratres, at hac nostra praesertim aetate, cum Dei revelantis Ecclesiaeque docentis auctoritatem atque imperium non pauci contumaciter detrectant, spiritu Doctoris Maximi omnes e clero populoque christiano imbuantur oportet. Nostis enim—quod iam Leo XIII

[1] Ep. 15, 1 2 4.
[2] Ib. 16, 2, 2.
[3] In Dn 3, 37.
[4] Adv. Vigil. 6.
[5] Dial. c. Pelag., Prolog. 2.
[6] Contra Ruf. 3, 43.
[7] In Mich. 1, 10 sqq.
[8] In Is. 1, 6 cap. 16, 1—5.

praemonuerat—"quale adversetur et instet hominum genus, quibus vel artibus vel armis confidant". Omnino igitur quam plurimos quamque maxime idoneos excitetis oportet sanctissimae causae defensores, qui non modo adversus eos dimicent quibus, ordinem supernaturalem universum negantibus, nulla est Dei revelatio et afflatus, sed etiam cum iis congrediantur qui, profanarum novitatum cupidi, sacras Litteras quasi librum prorsus humanum interpretari audent, aut a sententiis discedunt in Ecclesia a prisca antiquitate receptis, aut magisterium eius sic neglegunt, ut Apostolicae Sedis Constitutiones et Pontificii Consilii de Re Biblica decreta parvi pendant vel silentio praetereant vel etiam ad placita sua subdole petulanterve detorqueant. Utinam catholici omnes auream sancti Doctoris regulam sequantur, et, Matris dicto audientes, intra terminos antiquos a Patribus positos et ab Ecclesia ratos se modeste contineant.

Sed ad propositum redeamus. Animos igitur iam pietate ac demissione comparatos, ad Bibliorum studium invitat Hieronymus. Ac primum omnibus iterum iterumque cotidianam verbi divini lectionem commendat: "Modo non sit corpus nostrum subditum peccatis, et ingredietur in nos sapientia: exerceatur sensus, mens cotidie divina lectione pascatur."[1] Et in Epistulam ad Ephesios: "Unde omni studio legendae nobis Scripturae sunt et in lege Domini meditandum die ac nocte, ut probati trapezitae sciamus quis nummus probus sit, quis adulter."[2] Neque ab hac communi lege matronas virginesque eximit. Laetae, matri Romanae, haec de filia instituenda, inter alia, tradit praecepta: "Reddat tibi

[1] In Tit. 3, 9. [2] In Eph. 4, 31

pensum cotidie Scripturarum certum. . . . Pro gemmis aut serico divinos codices amet. . . . Discat primum psalterium, his se canticis avocet, et in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat calcare quae mundi sunt. In Iob virtutis et patientiae exempla sectetur. Ad Evangelica transeat, nunquam ea positura de manibus. Apostolorum Acta et Epistulas tota cordis imbibat voluntate. Cumque pectoris sui cellarium his opibus locupletaverit, mandet memoriae prophetas at Heptateuchum et Regum ac Paralipomenon libros, Esdraeque et Esther volumina, ut ultimum sine periculo discat Canticum Canticorum."[1] Neque aliter Eustochium virginem hortatur: "Crebrius lege et disce quam plurima. Tenenti codicem somnus obrepat et cadentem faciem pagina sancta suscipiat."[2] Cui cum epitaphium mitteret Paulae matris, sanctissimam feminam eo quoque nomine dilaudat, quod una cum filia sic se Scripturarum studiis excoluisset, ut eas et penitus nosset et memoriae mandasset. Addit praeterea: "Loquar et aliud quod forsan aemulis videatur incredulum: hebraeam linguam, quam ego ab adulescentia multo labore ac sudore ex parte didici, et infatigabili meditatione non desero, ne ipse ab ea deserar, discere voluit et consecuta est ita ut psalmos hebraice caneret et sermonem absque ulla latinae linguae proprietate resonaret. Quod quidem usque hodie in sancta filia eius Eustochio cernimus."[3] Neque sanctam praeterit Marcellam, quae item Scripturas calleret optime.[4] Quem vero lateat, ex pia sacrorum librorum lectione quantum utilitatis ac suavitatis in

[1] Ep. 107, 9, 12.
[2] Ib. 22, 17, 2; cf. ib. 29, 2.
[3] Ib. 108, 26.
[4] Ib. 127, 7.

animos rite compositos defluat? Ad Biblia enim quisquis pia mente, firma fide, humili animo et cum proficiendi voluntate accesserit, is eum ibi inveniet et comedet panem qui de caelo descendit, et Davidicum illud in se ipse experietur: "Incerta et occulta sapientiae tuae manifestasti mihi"[1], cum haec verbi divini mensa sit vere "continens doctrinam sanctam, erudiens fidem rectam, et firmiter usque ad interiora velaminis, ubi sunt Sancta Sanctorum, perducens"[2]. Quod autem in Nobis est, Venerabiles Fratres, Christifideles omnes auctore Hieronymo cohortari numquam desinemus, ut sacrosancta praesertim Domini Nostri Evangelia, itemque Acta Apostolorum et Epistulas cotidiana lectione pervolutare et in sucum et sanguinem convertere studeant. Itaque in his saecularibus sollemnibus ad Societatem, quae Sancti Hieronymi nomine nuncupatur, libenter provolat cogitatio Nostra; eoque libentius quod Nosmetipsi rei inchoandae perficiendaeque participes fuimus, cuius quidem incrementa cum praeterita iucunde perspeximus, tum praecipimus laeto animo futura. Huic enim Societati non ignoratis, Venerabiles Fratres, id esse propositum, quattuor Evangelia et Acta Apostolorum quam latissime pervulgare ita, ut nulla iam sit christiana familia quae iis careat, omnesque cotidiana eorum lectione et meditatione assuescant. Quod opus Nobis ob exploratas eius utilitates carissimum, vehementer cupimus, societatibus eiusdem nominis et instituti ubique conditis, et iis ad Romanam aggregatis, in dioeceses vestras propagari atque diffundi. Eodem in genere optime de re catholica merentur illi e variis regionibus viri, qui omnes Novi Testamenti et

[1] Ps 50, 8. [2] Imit. Chr. 4, 11, 4.

selectos e Vetere libros commoda ac nitida forma edendos et evulgandos perdiligenter curarunt et in praesenti curant: unde constat haud exiguam fructuum copiam in Ecclesiam Dei permanasse, cum multo iam plures ad hanc caelestis doctrinae mensam accedant, quam Dominus Noster per suos prophetas, Apostolos et Doctores christiano orbi ministravit.[1]

Iam vero, cum sacri codicis studium ab omnibus fidelibus requirit Hieronymus, tum maxime ab iis qui "iugum Christi collo suo imposuerunt" et ad divinum verbum praedicandum divinitus vocati sunt. Sic enim in monacho Rustico clericos omnes affatur: "Quamdiu in patria tua es, habeto cellulam pro paradiso, varia Scripturarum poma decerpe, his utere deliciis, harum fruere complexu. . . . Numquam de manu et oculis tuis recedat liber, Psalterium discatur ad verbum, oratio sine intermissione, vigil sensus nec vanis cogitationibus patens."[2] Nepotianum vero presbyterum sic monet: "Divinas Scripturas saepius lege, immo nunquam de manibus tuis sacra lectio deponatur. Disce quod doceas. Obtine eum qui secundum doctrinam est fidelem sermonem, ut possis exhortari in doctrina sancta et contradicentes revincere."[3] Cum autem in Sancti Paulini memoriam praecepta a Paulo discipulis Timotheo ac Tito de scientia Scripturarum impertita redegisset, haec addit: "Sancta quippe rusticitas sibi soli prodest, et quantum aedificat ex vitae merito Ecclesiam Christi, tantum nocet si contradicentibus non resistit. Malachias propheta, immo per Malachiam Dominus: Interroga, ait, sacerdotes legem. In tantum sacerdotis officium est interrogatum respondere de lege. Et in

[1] Imit. Chr. 4, 11, 4. [2] Ep. 125, 7, 3; 11, 1. [3] Ib. 52, 7, 1.

Deuteronomio legimus: Interroga patrem tuum, et annuntiabit tibi, presbyteros tuos et dicent tibi. . . . Daniel in fine sacratissimae visionis iustos ait fulgere quasi stellas, et intellegentes id est doctos quasi firmamentum. Vides quantum distent inter se iusta rusticitas et docta iustitia? Alii stellis, alii caelo comparantur."[1] Aliorum quoque clericorum "iustam rusticitatem" in epistula ad Marcellam per ironiam carpit: "quam (rusticitatem) illi solam pro sanctitate habent, piscatorum se discipulos asserentes, quasi idcirco iusti sint, si nihil scierint"[2]. At non eiusmodi tantummodo rusticos, verum etiam clericos litteratos Scripturarum ignorantia peccare animadvertit, et gravissimis verbis assiduam in sacris voluminibus exercitationem sacerdotibus inculcat. Quae quidem exegetae sanctissimi documenta, Venerabiles Fratres, studiose efficite ut animis clericorum et sacerdotum vestrorum altius insideant; nam vestrum in primis est diligenter revocare eos ad considerandum quid ab ipsis divini muneris, quo aucti sunt, ratio postulet, si eo non indignos se praestare velint: "Labia enim sacerdotis custodient scientiam et legem requirent ex ore eius, quia Angelus Domini exercituum est."[3] Sciant igitur, sibi nec studium Scripturarum esse neglegendum, nec illud alia via aggrediendum, ac Leo XIII Encyclicis Litteris "Providentissimus Deus" data opera praescripsit. Iidem profecto perfectius aliquid attingent, si Institutum Biblicum celebrarint, quod, secundum Leonis XIII optata, proximus decessor Noster condidit permagna quidem cum Ecclesiae sanctae utilitate, ut est horum decem annorum experimento testatissimum. Sed quon-

[1] Ep. 53, 3 sqq. [2] Ib. 27, 1, 2. [3] Mal 2, 7.

iam plerique hoc nequeunt, optabile est ut selecti ex utroque clero viri, vobis, Venerabiles Fratres, auctoribus atque auspicibus, undique in Urbem conveniant operam rei biblicae in Instituto Nostro daturi. Qui autem alumni convenerint, iis non una de causa Institutum frequentare licebit. Alii enim, secundum praecipuum huius Lycei magni finem, studia biblica ita pertractabunt, ut ea "postmodum tam privatim quam publice, tum scribentes cum docentes, profiteri valeant, sive in munere magistrorum penes catholicas scholas, sive in officio scriptorum pro catholica veritate vindicanda, eorum dignitatem tueri possint"[1]; alii vero, qui iam ministerio sacro initiati sint, ampliorem, quam in theologiae curriculo, cognitionem Scripturae sacrae, itemque magnorum eius interpretum et temporum locorumque biblicorum, sibi comparare poterunt, quae cognitio ad usum praecipue pertineat, ad id nempe, ut perfecti evadant verbi divini administri, ad omne opus bonum instructi[2].

Habetis, Venerabiles Fratres, ex Hieronymi exemplo et auctoritate quibus virtutibus oporteat instructum esse, quisquis se ad lectionem studiumve Bibliorum conferat: nunc ipsum audiamus docentem quorsum sacrarum litterarum cognitio spectare quidque debeat intendere. Primum in iis paginis cibus quaerendus est, unde vita spiritus ad perfectionem alatur: quam ob causam Hieronymus in lege Domini meditari die ac nocte et in sanctis Scripturis panem de caelo ac manna caeleste, omnes in se delicias habens, consuevit comedere[3]. Quo quidem cibo animus noster carere qui possit? Et quomodo ecclesias-

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[1] Pius X in Litt. Ap. "Vinea electa," 7 Maii 1909.
[2] Cf. 2 Tim 3, 17. [3] Tract. de Ps 147.

ticus vir viam salutis alios doceat, quando, neglecta Scripturae meditatione, se ipse non docet? Aut quo pacto, sacra administrando, confidat se "esse ducem caecorum, lumen eorum qui in tenebris sunt, eruditorem insipientium, magistrum infantium, habentem formam scientiae et veritatis in lege"[1], si hanc legis doctrinam commentari nolit et superno lumini aditum prohibeat? Heu quod sacrorum administri, posthabita Bibliorum lectione, fame ipsi pereunt et alios nimis multos interire sinunt, cum scriptum sit: "Parvuli petierunt panem et non erat qui frangeret eis"[2] "Desolata est omnis terra quia nullus est qui recogitet corde."[3] Deinde, ut res postulaverit, argumenta ex Scripturis petenda sunt quibus fidei dogmata illustremus, confirmemus, tueamur. Quod ille mirifice praestitit, adversus sui temporis haereticos dimicans: quos ad refellendos, quam acuta, quam solida e locis Scripturae arma desumpserit, omni eius opera luculenter ostendunt. In quo si eum imitati erunt nostri Scripturarum interpretes, id profecto consecuturum est—quod decessor Noster in Encyclicis Litteris "Providentissimus Deus" "maxime optabile et necessarium" dixit—, ut "eiusdem Scripturae usus in universam theologiae influat disciplinam eiusque prope sit anima". Praecipuus denique Scripturae usus ad divini verbi ministerium pertinet, sancte fructuoseque exercendum. Atque hoc loco, gratissimum est Doctoris Maximi verbis roborari praecepta, quae Nos Litteris Encyclicis "Humani generis" de verbi divini praedicatione tradidimus. Ac profecto insignis interpres tam graviter, tam frequenter continuam sacrarum Litterarum lectionem ad id potissimum sacerdotibus

[1] Rom. 2, 19 sq. [2] Thr 4, 4. [3] Ir 12, 11.

commendat, ut munere docendi et contionandi digne perfungantur. Neque enim eorum sermo habeat aliquid, cum momenti et ponderis, tum ad effingendos animos efficacitatis, nisi a sacra Scriptura informetur ab eaque vim suam ac robur mutuetur. "Sermo presbyteri Scripturarum lectione conditus sit."[1] Nam "quidquid in Scripturis sanctis dicitur, tuba comminans est et grandi voce credentium aures penetrans".[2] "Nihil enim ita percutit, ut exemplum de Scripturis sanctis."[3]

Quae autem sanctus Doctor habet de legibus in usu Bibliorum servandis, ea, quamquam ad interpretes quoque, maximam partem, pertinent, sacerdotes in verbi divini praedicatione ante oculos habento. Ac primo quidem monet, ipsa Scripturae verba perdiligenter consideremus, ut certo constet quidnam sacer scriptor dixerit. Neque enim quisquam ignorat, Hieronymum, si quando opus esset, consuevisse ad codicem primigenium adire, aliam interpretationem cum alia comparare, vim verborum excutere et, si qui incidisset error, causas erroris aperire ut de ipsa lectione omnis tolleretur dubitatio. Tum vero, quae in verbis insit significatio et sententia, docet esse inquirendum, quia "de Scripturis sanctis disputanti non tam necessaria sunt verba quam sensus"[4]. Atque in eiusmodi significatione perscrutanda minime diffitemur Hieronymum, doctores latinos nonnullosque ex graecis superiorum temporum imitatum, fortasse plus aequo allegoricis interpretationibus initio concessisse. Verum fecit ipse sacrorum Librorum amor, fecit perpetuus labor in eos recognoscendos ac penitus percipiendos impensus,

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[1] Ep. 52, 8, 1.
[2] In Am. 3, 3 sqq.
[3] In Zach. 9, 15 sq.
[4] Ep. 29, 1, 3.

ut cotidie magis in recta sensus litteralis aestimatione proficeret, et sana hoc in genere principia proponeret; quae, cum nunc quoque tutam omnibus viam muniant ad plenum ex sacris libris sensum eruendum, breviter exponemus. Ad litteralem igitur seu historicam explicationem in primis animum intendere debemus: "Prudentem semper admoneo lectorem, ut non superstitiosis acquiescat interpretationibus et quae commatice pro fingentium dicuntur arbitrio, sed consideret priora, media et sequentia, et nectat sibi universa quae scripta sunt"[1] Addit, reliquum omne interpretationis genus, tamquam fundamento, sensu litterali inniti[2], qui neque tum abesse putandus est, cum aliquid translate effertur; nam "frequenter historia ipsa metaphorice texitur et sub imagine . . . praedicatur"[3]. Qui vero opinantur, Doctorem nostrum id nonnullis Scripturae locis tribuisse quod sensu historico carerent, eos ipsemet refellit: "Non historiam denegamus, sed spiritalem intellegentiam praeferimus"[4]. Litterali autem seu historica significatione in tuto collocata, interiores altioresque rimatur sensus, ut exquisitiore epulo spiritum pascat: docet enim de libro Proverbiorum, idemque de reliquis Scripturae partibus saepe monet, sistendum non esse in solo litterali sensu "sed quasi in terra aurum, in nuce nucleus, in hirsutis castanearum operculis absconditus fructus inquiritur, ita in eis divinum sensum altius perscrutandum"[5]. Quamobrem, cum Sanctum Paulinum edoceret, "quo in Scripturis sanctis calle gradiatur", "totum", ait, "quod legimus in

[1] In Mt 25, 13.

[2] Cf. In Ez 38, 1 sqq.; 41, 23 sqq.; 42, 13 sqq.; In Mc 1, 13—31; Ep. 129, 6, 1 etc.

[3] In Hab 3, 14 sqq.

[4] In Mc 9, 1—7; cf. In Ez 40, 24—27.

[5] In Eccle 12, 9 sq.

divinis libris, nitet quidem et fulget etiam in cortice, sed dulcius in medulla est. Qui esse vult nucleum, frangit nucem"[1]. Monet tamen, cum de quaerendo agitur eiusmodi interiore sensu, quemdam modum esse adhibendum, "ne, dum spiritales divitias sequimur, historiae contemnere paupertatem videamur"[2]. Itaque haud paucas improbat antiquorum scriptorum mysticas interpretationes ob eam praecipue causam quod in litterali sensu minime inniterentur: "ut omnes illius repromissiones quas sancti prophetae suo ore cecinerunt, non inanem sonum habeant et crassa solius tropologiae nomina, sed fundentur in terra et cum historiae habuerint fundamenta, tunc spiritalis intellegentiae culmen accipiant"[3]. Qua in re sapienter animadvertit, non esse a Christi et Apostolorum vestigiis discendendum, qui, quamquam Vetus Testamentum uti Novi Foederis praeparationem et obumbrationem considerant proptereaque locos complures typice interpretantur, non omnia tamen ad typicam significationem trahunt. Atque, ut rem confirmet, saepe ad Paulum Apostolum appellat, qui, exempli gratia, "exponens sacramenta Adae et Evae, non negavit plasmationem eorum, sed super fundamentum historiae spiritalem intellegentiam aedificans ait: Propter hoc relinquet homo etc."[4]. Quodsi sacrarum Litterarum interpretes et divini verbi praecones, Christi et Apostolorum exemplum secuti monitisque Leonis XIII obtemperantes, ea non neglexerint "quae ab eisdem Patribus ad allegoricam similemve sententiam translata sunt, maxime cum ex litterali descendant, et multorum auctoritate fulciantur", et modeste temperateque e litterali sententia ad altiora

[1] Ep 58, 9, 1. [2] In Eccle, 2, 24 sqq.
[3] In Am 9, 6. [4] In Is 6, 1—7.

exsurgant atque se erigant, cum Hieronymo experientur quam verum illud Pauli: "Omnis Scriptura divinitus inspirata et utilis ad docendum, ad arguendum, ad corrigendum, ad erudiendum in iustitia"[1], et large ex infinito Scripturarum thesauro habituri sunt rerum sentitarumque subsidia, quibus fortiter suaviterque vitam moresque fidelium ad sanctitatem conforment.

Quod vero attinet ad exponendi et dicendi rationem, quoniam inter dispensatores mysteriorum Dei quaeritur ut fidelis quis inveniatur, statuit Hieronymus, potissimum "veritatem interpretationis" retinendam esse et "commentatoris officium esse, non quid ipse velit, sed quid sentiat ille quem interpretatur, exponere"[2]; adiicit autem, "grande periculum esse in Ecclesia loqui, ne forte interpretatione perversa de Evangelio Christi hominis fiat Evangelium"[3]. Deinde "in explanatione sanctarum Scripturarum non verba composita et oratoriis flosculis adornata sed eruditio et simplicitas quaeritur veritatis"[4]. Quam quidem ad norman cum scripta sua exararet, in commentariis profitetur hoc sibi habere propositum, non ut verba sua "laudentur, sed ut quae ab alio bene dicta sunt, ita intellegantur ut dicta sunt"[5]; in expositione vero divini verbi eam requiri orationem, quae "nullam lucubrationem redolens . . . rem explicet, sensum edisserat, obscura manifestet, non quae verborum compositione frondescat"[6]. Atque hic placet plures Hieronymi locos subiicere, e quibus liquet, quam vehementer ab eloquentia illa abhorreret declamatorum propria, que vacuo verborum strepitu et celeritate loquendi inanes plausus intendit. "Nolo te",

[1] 2 Tim. 3, 16.
[2] Ep. 49, al. 48, 17, 7.
[3] In Gal. 1, 11 sqq.
[4] In Amos, Praef. in 1, 3.
[5] In Gal., Praef. in l. 3.
[6] Ep. 36, 14, 2; cf. ib. 140, 1, 2.

monet Nepotianum presbyterum, "declamatorem esse et rabulam garrulumque, sed mysterii peritum et sacramentorum Dei tui eruditissimum. Verba volvere et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est."[1] "Ex litteratis quicumque hodie ordinantur, id habent curae, non quomodo Scripturarum medullas ebibant, sed quomodo aures populi declamatorum flosculis mulceant."[2] "Taceo de mei similibus, qui si forte ad Scripturas sanctas post saeculares litteras venerint, et sermone composito aurem populi mulserint, quidquid dixerint, hoc legem Dei putant, nec scire dignantur quid prophetae, quid Apostoli senserint, sed ad sensum suum incongrua aptant testimonia: quasi grande sit et non vitiosissimum dicendi genus, depravare sententias et ad voluntatem suam Scripturam trahere repugnantem."[3] "Nam sine Scripturarum auctoritate garrulitas non haberet fidem, nisi viderentur perversam doctrinam etiam divinis testimoniis roborare."[4] Verum haec garrula eloquentia et verbosa rusticitas "nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum marcidumque et mollitum ebullit in olera et in herbas, quae cito arescunt et corruunt": simplex, contra, Evangelii doctrina, similis minimo grano sinapis, "non exsurgit in olera, sed crescit in arborem, ita ut volucres caeli . . . veniant et habitent in ramis eius"[5]. Quare hanc sanctam dicendi simplicitatem, cum perspicuitate et venustate minime quaesita coniunctam, ipse in omnibus sectabatur: "Sint alii diserti, laudentur ut volunt, et inflatis buccis spumantia verba trutinentur: mihi sufficit

[1] Ep. 52, 8, 1. [2] Dial. c. Lucif. 11. [3] Ep. 53, 7, 2.
[4] In Tit. 1, 10 sq. [5] In Mt. 13, 32.

sic loqui ut intellegar et ut de Scripturis disputans Scripturarum imiter simplicitatem."[1] Etenim "ecclesiastica interpretatio etiamsi habet eloquii venustatem, dissimulare eam debet et fugere, ut non otiosis philosophorum scholis paucisque discipulis, sed universo loquatur hominum generi"[2]. Quae profecto consilia et praecepta si iuniores sacerdotes ad effectum deduxerint et seniores continenter prae oculis habuerint, confidimus eos fore Christifidelium animis per ministerium sacrum summopere profuturos.

DE FRUCTIBUS STUDII SACRAE SCRIPTURAE.

Reliquum est, Venerabiles Fratres, ut "dulces fructus" commemoremus, quos Hieronymus "de amaro semine litterarum" decerpsit, in eam erecti spem, futurum, ut eius exemplo ad cognoscendam percipiendamque sacri codicis virtutem sacerdotes et fideles vestris curis concrediti incendantur. Sed tantas tamque suaves spiritus delicias, quibus pius anachoreta affluebat, malumus ex eius veluti ore quam ex Nostris verbis complectamini. Audiatis igitur quomodo de sacra hac disciplina Paulinum "symmystam, sodalem et amicum" alloquatur: "Oro te, frater carissime, inter haec vivere, ista meditari, nihil aliud nosse, nihil quaerere, nonne tibi videtur iam hic in terris regni caelestis habitaculum?"[3] Alumnam vero suam, Paulam ita interrogat: "Oro te, quid hoc sacratius sacramento? quid hac voluptate iucundius? Qui cibi, quae mella sunt dulciora quam Dei scire prudentiam, in adyta eius intrare, sensum Creatoris inspicere et ser-

[1] Ep. 36, 14, 2. [2] Ib. 48 al 49, 4, 3.
[3] Ep. 53, 10, 1.

mones Domini tui, qui ab huius mundi sapientibus deridentur, plenos docere sapientia spiritali? Habeant sibi ceteri suas opes, gemma bibant, serico niteant, plausu populi delectentur et per varias voluptates divitias suas vincere nequeant: nostrae deliciae sint, in lege Domini meditari die ac nocte, pulsare ianuam non patentem, panes Trinitatis accipere et saeculi fluctus, Domino praeeunte, calcare."[1] Ad eandem Paulam et filiam eius Eustochium in commentario Epistulae ad Ephesios: "Si quidquam est, Paula et Eustochium, quod in hac vita sapientem teneat et inter pressuras et turbines mundi aequo animo manere persuadeat, id esse vel primum reor meditationem et scientiam Scripturarum."[2] Qua cum ipse uteretur, gravibus animi maeroribus corporisque aegrotationibus affectus, tamen pacis et interioris gaudii solacio fruebatur: quod quidem gaudium non erat in vana atque otiosa delectatione positum, sed, a caritate profectum, in caritatem actuosam erga Ecclesiam Dei convertebatur, cui divini verbi custodia a Domino commissa est.

Etenim in sacris utriusque Foederis Litteris Ecclesiae Dei laudes legebat passim praedicatas. Singulae fere illustres sanctaeque mulieres, quae in Veteri Testamento honorificum obtinent locum, nonne huius Christi Sponsae figuram praeferebant? Nonne sacerdotium et sacrificia, instituta et sollemnia, universae paene Veteris Testamenti res gestae ad eam adumbrandam pertinebant? Quid, quod tot Psalmorum et prophetarum vaticinationes in Ecclesia divinitus impletas intuebatur? Non ipsi denique audita erant, a Christo Domino et ab Apostolis enuntiata, maxima eiusdem Ecclesiae privilegia? Quidni

[1] Ib. 30, 13. [2] In Eph., Prol.

igitur in animo Hiaeronymi amorem erga Christi Sponsam cotidie magis excitaverit scientia Scripturarum? Iam vidimus, Venerabiles Fratres, quanta reverentia et quam flagranti caritate is Ecclesiam Romanam et Petri Cathedram prosequeretur; vidimus quam acriter Ecclesiae adversarios impugnaret. Cum autem iuniori commilitoni Augustino, idem proelium proelianti, plauderet, et se una cum eo haereticorum invidiam in se suscepisse laetaretur: "Macte virtute", ita eum alloquitur, "in orbe celebraris. Catholici te conditorem antiquae rursum fidei venerantur atque suscipiunt, et, quod signum maioris gloriae est, omnes heretici detestantur, et me pari persequuntur odio, ut quos gladiis nequeant, voto interficiant."[1] Quae egregie confirmat Postumianus, apud Sulpicium Severum de Hieronymus testatus: "Cui iugis adversum malos pugna perpetuumque certamen concivit odia perditorum. Oderunt eum haeretici, quia eos impugnare non desinit oderunt clerici, quia vitam eorum insectatur et crimina; Sed plane eum omnes boni admirantur et diligunt."[2] Quo ex haereticorum perditorumque hominum odio multa perpessu aspera Hieronymus oppetiit, tum maxime cum Pelagiana coenobium Bethlehemiticum tumultuose adorti vastarunt; at omnes indignitates contumeliasque libenter pertulit, neque animo concidit, utpote qui pro tuenda Christi fide mori non dubitaret: "Hoc meum gaudium est", ad Apronium scribit, "quando in Christo audio filios meos dimicare, et istum zelum in nos ipse confirmet, cui credimus, ut pro fide eius sanguinem voluntarie fundamus. . . . Nostra autem domus secundum carnales

[1] Ep. 141, 2; cf. ib. 134, 1.
[2] Postumianus apud Sulp. Sev., Dial. 1, 9.

opes haereticorum persecutionibus penitus eversa, Christo propitio spiritalibus divitiis plena est. Melius est enim panem manducare quam fidem perdere."[1] Quodsi errores nusquam impune serpere passus est, haud minore sane studio in perditos mores vehementi illo suo dicendi genere usus est, ut, quantum in se erat, Christo "exhiberet . . . gloriosam Ecclesiam, non habentem maculam aut rugam, aut aliquid eiusmodi, sed ut sit sancta et immaculata"[2]. Quam graviter eos increpat, qui sacerdotalem dignitatem pravo vitae instituto violarent! Quam eloquenter ethnicos vituperat mores, qui ipsam Urbem magna ex parte inficerent! Hanc vero vitiorum scelerumque omnium colluviem ut quoquo pacto cohiberet, opponere ipse virtutum christianarum praestantiam atque pulchritudinem, verissime ratus nihil tam ad malum aversandum valere quam rerum optimarum amorem; instare ut adulescentes pie ac recte instituerentur; gravibus consiliis coniuges ad vitae integritatem sanctitatemque hortari; studium virginitatis purioribus instillare animis; arduam quidem sed suavem interioris vitae severitatem omnibus laudibus extollere; primam illam christianae religionis legem, caritatis scilicet cum labore coniunctae, qua servata, e perturbationibus ad tranquillitatem ordinis se hominum societas feliciter reciperet, omni contentione urgere. De caritate autem ita praeclare ad Sanctum Paulinum: "Verum Christi templum anima credentis est: illam exorna, illam vesti, illi offer donaria, in illa Christum suscipe. Quae utilitas, parietes fulgere gemmis et Christum in paupere fame mori?"[3] Laboris vero legem non scriptis modo, sed totius quoque vitae exemplis tam impense omnibus suadebat, ut

[1] Ep. 139. [2] Eph 5, 27. [3] Ep. 58, 7, 1.

Postumianus, qui sex menses cum Hieronymo in urbe Bethlehem commoratus erat, apud Sulpicium Severum testatus sit: "Totus semper in lectione, totus in libris est: non die, non nocte requiescit; aut legit aliquid semper aut scribit."[1] Ceterum, quantum Ecclesiam adamaret, liquet etiam ex commentariis, in quibus nullam dilaudandae Christi Sponsae opportunitatem praeterit. Ita, exempli causa, in explanatione Aggaei prophetae legimus: "Venerunt electa omnium gentium et repleta est gloria domus Domini, quae est Ecclesia Dei viventis, columna et firmamentum veritatis. . . . His metallis illustrior fit Ecclesia Salvatoris quam quondam synagoga fuerat: his lapidibus vivis aedificatur domus Christi et pax ei praebetur aeterna."[2] Et in Michaeam: "Venite, ascendamus in montem Domini: ascensione opus est ut quis ad Christum valeat pervenire et domum Dei Iacob, Ecclesiam, quae est domus Dei, columna et firmamentum veritatis."[3] In prooemio commentarii in Matthaeum: "Ecclesia . . . supra petram Domini voce fundata est, quam introduxit Rex in cubiculum suum et ad quam per foramen descensionis occultae misit manum suam."[4]

Quemadmodum in postremis, quos attulimus, locis, sic plerumque Dominum Iesum intime cum Ecclesia coniunctum Doctor noster concelebrat. Caput enim cum a corpore mystico separari nequeat, necessario coniungitur cum Ecclesiae studio Christi amor, qui scientiae Scripturarum praecipuus atque dulcissimus omnium fructus habendus est. Hanc profecto sacri codicis scientiam adeo Hieronymus persuasum habebat usitatam esse viam qua

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[1] Postumianus apud Sulp. Sev., Dial. 1, 9.
[2] In Agg. 2, 1 sqq. [3] In Mich. 4, 1 sqq. [4] In. Mt. Prol

ad cognitionem et amorem Christi Domini pervenitur, ut asseverare minime dubitaverit· "Ignoratio Scripturarum ignoratio Christi est."[1] Idem ad sanctam Paulam scribit: "Quae enim alia potest esse vita sine scientia Scripturarum per quas etiam ipse Christus agnoscitur, qui est vita credentium?"[2] In Christum enim veluti centrum omnes utriusque Testamenti paginae vergunt; et Hieronymus, cum verba Apocalypsis explanat quae sunt de fluvio et ligno vitae, inter alia, haec habet: "Unus fluvius egreditur de throno Dei, hoc est gratia Spiritus Sancti, et ista gratia Spiritus Sancti in sanctis Scripturis est, hoc est in isto fluvio Scripturarum. Tamen iste fluvius duas ripas habet, et Vetus et Novum Testamentum, et in utraque parte abor plantata Christus est."[3] Nihil igitur mirum si, quaecumque in sacro codice leguntur, ea, pia meditatione, ad Christum referre consueverat: "Ego quando lego Evangelium et video ibi testimonia de lege, testimonia de prophetis, solum Christum considero: sic vidi Moysen, sic vidi prophetas, ut de Christo intellegerem loquentes. Denique quando venero ad splendorem Christi et quasi splendidissimum lumen clari solis adspexero, lucernae lumen non possum videre. Numquid lucernam si incendas in die, lucere potest? Si sol luxerit, lux lucernae non paret: sic et Christo praesente comparata lex et prophetae non apparent. Non detraho legi et prophetis, quin potius laudo, quia Christum praedicant. Sed sic lego legem et prophetas ut non permaneam in lege et prophetis, sed per legem et prophetas ad Christum perveniam."[4] Ita, qui Christum ubique pie quaereret, eum

[1] In Is., Prol.; cf. tract. de Ps 77. [2] Ep. 30, 7.
[3] Tract. de Ps. 1. [4] Tract. in Mc. 9, 1—7

Scripturarum commentatione ad amorem et scientiam Domini Iesu mirifice efferri cernimus, in qua margarita, illam Evangelii pretiosam invenit: "Unum autem est pretiosissimum margaritum, scientia Salvatoris et sacramentum passionis illius et resurrectionis arcanum."[1] Qua Christi caritate cum flagraret, nimirum fiebat ut, pauper et humilis cum Christo, animo ab omnibus terrenis curis libero ac soluto, unice Christum quaereret, eius spiritu ageretur, cum eo coniunctissime viveret, eum patientem in se, imitando, effingeret, nihil haberet antiquius quam ut cum Christo et pro Christo pateretur. Quare, cum, iniuriis odiisque improborum hominum lacessitus, Damaso vita functo, Roma discessisset, in eoque esset ut navem conscenderet, haec scribebat: "Et licet me sceleratum quidam putent et omnibus flagitiis obrutum, et pro peccatis meis etiam haec parva sint, tamen tu bene facis, quod ex tua mente etiam malos bonos putas. . . . Gratias ago Deo meo quod dignus sum quem mundus oderit. . . . Quotam partem angustiarum perpessus sum qui cruci milito? Infamiam falsi criminis importarunt: sed scio per malam et bonam famam perveniri ad regna caelorum."[2] Et sanctam virginem Eustochium ad eiusmodi vitae labores pro Christo fortiter ferendos sic hortabatur: "Grandis labor, sed grande praemium, esse quod Martyres, esse quod Apostolos, esse quod Christus est. . . . Haec omnia, quae digessimus, dura videbuntur ei qui non amat Christum. Qui autem omnem saeculi pompam pro purgamento habuerit et vana duxerit universa sub sole, ut Christum lucrifaciat, qui commortuus est Domino suo et conresurrexit et crucifixit carnem cum vitiis et con-

[1] In Mt. 13, 45 sqq. [2] Ep. 45, 1, 6.

cupiscentiis, libere proclamabit: Quis nos separabit a caritate Christi?"[1] Fructus igitur e sacrorum voluminum lectione Hieronymus capiebat uberrimos: inde interiora illa lumina, quibus ad Christum magis magisque cognoscendum adamandumque trahebatur; inde spiritum illum orationis, de quo tam pulchra conscripsit; inde mirabilem illam cum Christo consuetudinem, cuius incitatus deliciis, per arduam crucis semitam, ad adipiscendam victoriae palmam sine intermissione procurrit. Idem continuo animi ardore in Sanctissimam Eucharistiam ferebatur, cum "nihil illo ditius qui Corpus Domini canistro vimineo, sanguinem portat vitro"[2]; nec minore reverentia et pietate Deiparam colebat cuius perpetuam virginitatem pro viribus defendit; eandemque Dei Matrem, nobilissimum virtutum omnium exemplar, Christi sponsis proponere ad imitandum consueverat[3]. Quamobrem nemo mirabitur, tam vehementer Hieronymum allectum atque attractum esse iis Palaestinae locis quae Redemptor Noster et Sanctissima eius Mater consecravissent; ipsius profecto sententiam in iis licet agnoscere, quae Paula et Eustochium, eius discipulae, ex urbe Bethlehem ad Marcellam conscripserunt: "Quo sermone, qua voce speluncam tibi possumus Salvatoris exponere? Et illud praesepe, in quo infantulus vagiit, silentio magis quam infirmo sermone honorandum est. . . . Ergone erit illa dies, quando nobis liceat speluncam Salvatoris intrare, in sepulcro Domini flere cum sorore, flere cum matre? Crucis deinde lignum lambere et in Oliveti monte cum ascendente Domino, voto et animo sublevari?"[4] Has

[1] Ib. 22, 38 sqq.
[2] Ib. 125, 20, 4.
[3] Cf. Ep. 22, 38, 3.
[4] Ib. 46, 11, 13.

igitur recolens sacras memorias, Hieronymus, Roma procul, corpori quidem duriorem sed tam suavem animo vitam agebat, ut exclamaret: "Habeat Roma, quod angustior Urbe Romana possidet Bethlehem."[1]

Sanctissimi viri optatum, alia ratione atque ipse intellegebat, perfectum esse, est cur Nos gaudeamus et Romani cives Nobiscum gaudeant; quas enim Doctoris Maximi reliquias, in illo ipso specu conditas, quem tamdiu incoluerat, Davidica noblissima civitas se olim possidere gloriabatur, eas iam felix Roma habet, in maiore Deiparae Basilica depositas, apud ipsum Praesepe Domini. Silet quidem vox illa, cuius sonum e solitudine olim prodeuntem totus audivit catholicus orbis; sed scriptis suis, quae "per universum mundum quasi divinae lampades rutilant"[2], Hieronymus adhuc clamat. Clamat, quae sit Scripturarum praestantia, quae integritas et historica fides, quam dulces fructus earum lectio pariat ac meditatio. Clamat, ut ad institutum vitae christiano nomine dignum omnes Ecclesiae filii redeant, et ab ethnicorum moribus, qui hac nostra aetate paene revixisse videntur, se immunes atque incolumes servent. Clamat, ut Petri Cathedra, Italorum praesertim pietate et studio, quorum in finibus divinitus constituta est, eo sit in honore, ea fruatur libertate, quam apostolici muneris dignitas atque ipsa perfunctio omnino postulant. Clamat, ut christianae illae gentes, quae ab Ecclesia Matre misere desciverunt, ad eam denuo confugiant, in qua spes omnis posita est salutis aeternae. Atque utinam his monitis obsequantur orientales in primis Ecclesiae, quae iam nimium diu a Petri

[1] Ib. 54, 13, 6.
[2] Cassian., De incarn. 7, 26.

Cathedra averso sunt animo. Hieronymus enim, cum in iis regionibus viveret et Gregoria Nazianzeno Didymoque Alexandrino usus esset magistris, orientalium aetatis suae populorum doctrinam ea complexus est pervulgata sententia: "Si quis in Noe arca non fuerit, periet regnante diluvio."[1] Cuius diluvii fluctus nonne hodie impendent ad omnia, nisi eos Deus avertat, hominum instituta destruenda? Ecquid enim, sublato, universarum rerum auctore et conservatore, Deo, non corruat? Ecquid non pereat, quod ab se Christum, qui vita est, segregarit? Sed qui olim, discipulis comprecantibus, mare turbatum tranquillavit, potest idem pulcherrima pacis munera exagitatae hominum consortioni restituere. In quo opituletur Hieronymus Ecclesiae Dei, quam cum peramanter coluit, tum a quavis adversariorum oppugnatione strenue defendit; idque patrocinio suo impetret, ut, discidiis secundum Iesu Christi optata compositis, "fiat unum ovile et unus pastor."

Iam quae, Venerabiles Fratres, quinto decimo a Doctoris Maximi obitu exeunte saeculo, vobiscum comminicavimus, ea vos ad clerum populumque vestrum perferre ne cunctemini, ut omnes Hieronymo duce ac patrono, non modo catholicam de divina Scripturarum inspiratione doctrinam retineant ac tueantur, sed etiam principiis studiosissime inhaereant, quae Litteris Encyclicis "Providentissimus Deus" et hisce Nostris praescripta sunt. Universis interea Ecclesiae filiis optamus, ut, sacrarum Litterarum dulcedine perfusi et roborati, supereminentem Iesu Christi scientiam assequantur: cuius auspicem paternaeque benevolentiae Nostrae testem, vobis, Ve-

[1] Ep. 15, 2, 1.

nerabiles Fratres, cunctoque clero et populo vobis concredito, apostolicam benedictionem amantissime in Domini impertimus.

Datum Romae apud Sanctum Petrum die XV mensis Septembris anno MDCCCCXX, Pontificatus Nostri septimo. Benedictus PP. XV.

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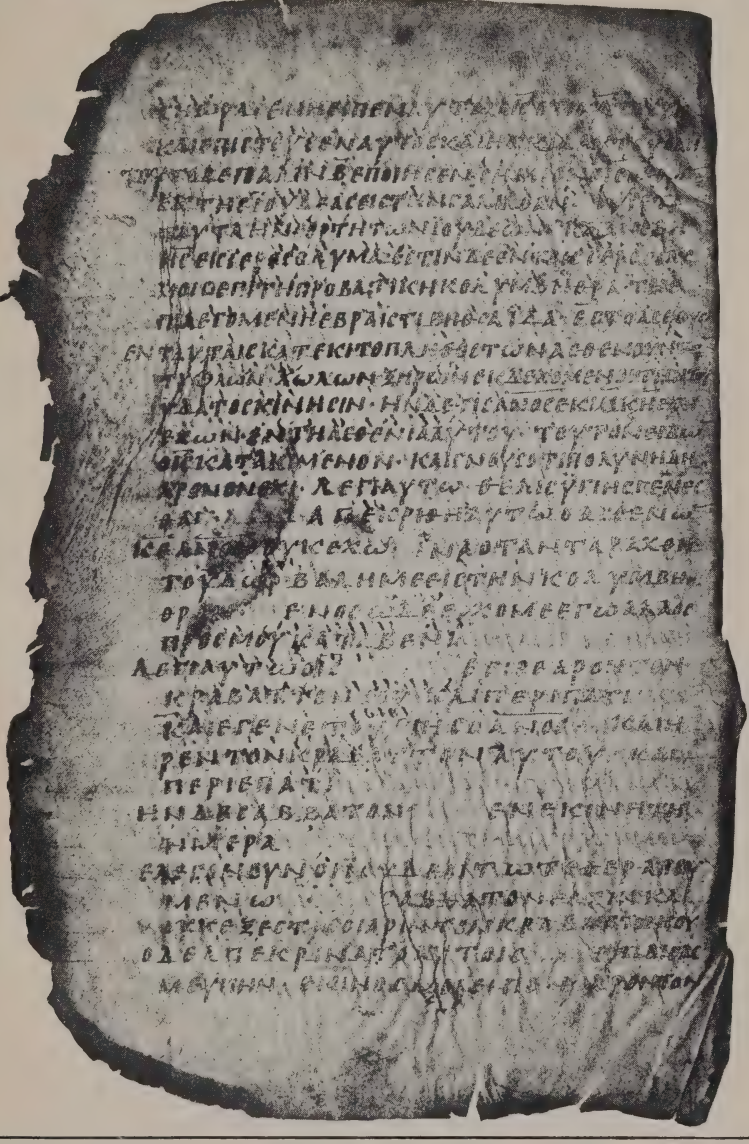

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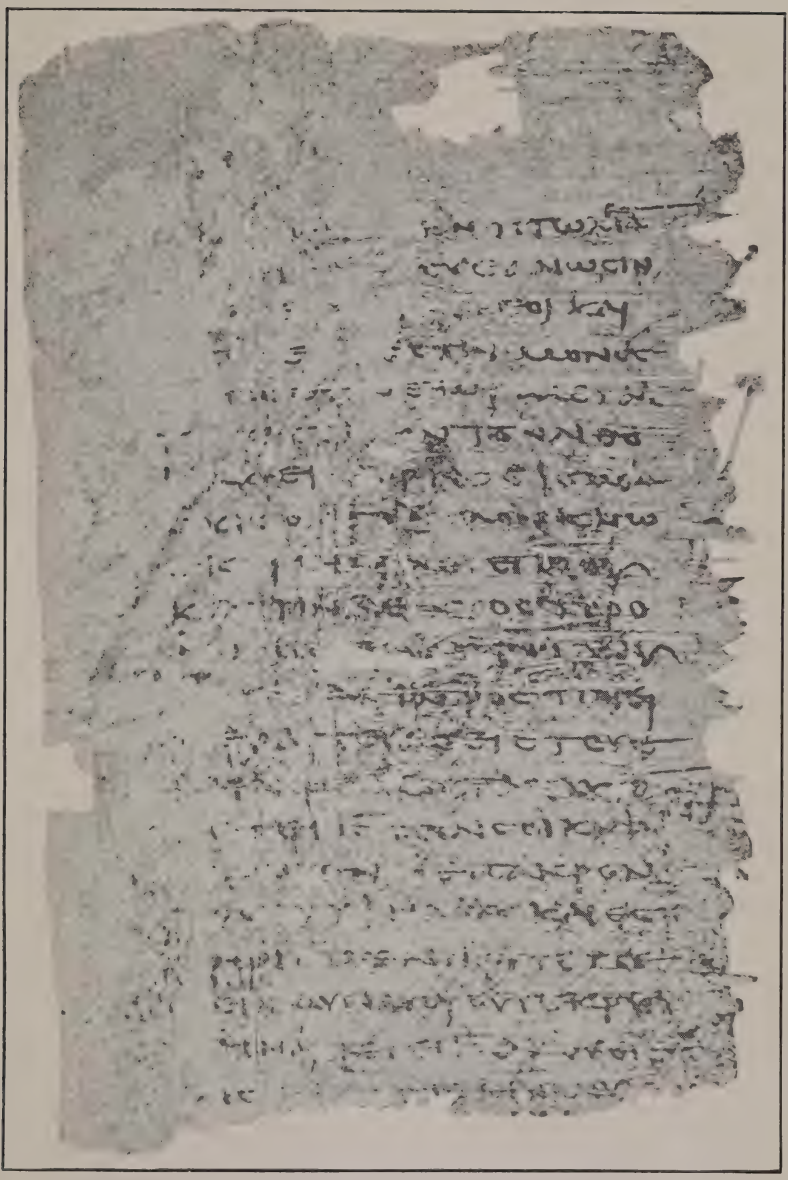

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